

# The American Friend

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Vol. XXVII No. 7

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# In an Atmosphere of Urgency

March A. F. S. C. Meeting at Guilford College

"THERE are enough of us here in the Lord's Presence to move America!" This is the challenge that Tom A. Sykes, chairman of the opening session of the Service Committee at Guilford College on the morning of March 18, flung to the 130 men and women that were present. There, in that bright spring sun, daffodils marching in yellow ranks along the walks, it was hard to think of the grief of Prague, the trouble of Spain, the travail of China, the fear of London. Yet these were very close during that two-day session, particularly as Clarence Pickett spoke of his visit to the various foreign centers during the summer and fall.

It is a very real accomplishment to become a Quaker in France, Clarence Pickett reported. To a French Friend, a Quaker soldier is a contradiction in terms—so absolute and uniform is the pacifist position of the French Quakers. During the tense expectant days that preceded the Munich settlement, each member of the group wrote to the government to say: "I will not take part in war. Do what you like with me." Only one member of the group proposed alternative service and his proposal was rejected. It was only the Peace of Munich that saved them the penalties of their position. French Quakers are taking seriously, too, the Quaker testimony of simplicity. They are very sensitive to the problem of prospering under a high standard of living in the presence of poverty. The smallness of their group, and their uniformly high testimony give them a very real strength.

Something of the fear of Prague was present in that room as Clarence Pickett spoke. He told of an atmosphere of imminent attack, of men and women with little packages of condensed food in their cellars, of gas-masks always near at hand, of the cellars or pits some had dug on the edge of town. There, the pressure of events had broken into the uniformity of the peace testimony. Some Czech Friends were going into the army if called, but they did not feel satisfied with that decision. "But we didn't feel critical of them," Clarence Pickett said. They urged at that time that a young American couple be sent to study them. Waitstill Sharpe and his wife of Massachusetts have gone over to look out for the needs of Unitarians there, and Friends were represented on the committee that sponsored them. Now that the stress is even greater, one of our own commissioners to Germany will probably be asked to go to Prague to see what can be done to main-

tain the morale of this little group. Some may be in jail; some may have fled; but if any are left, they will be in much need of fellowship. But the giving will not be all on one side. "It does something to our souls," said Clarence Pickett, "to have these people minister to us."

He spoke also of German Friends, of their depth of conviction, of their desire at the time of Munich, to assure Czech Friends that they had no feeling against them, but "only a feeling of affection." They wanted to send a German Friend to Prague. A woman volunteered, but within thirty-six hours the border was closed, so they asked Clarence and Lilly Pickett to carry a written epistle of sympathy and understanding—a handful of gallant people, refusing to be enemies.

Grief is closing in on Spain a little more each week. Men, women, and children are hungry unto death. Before, they were suffering by thousands, now by millions. "We are feeding half a million children now," John Reich reported, "yet we are touching only a fringe of the need that is there." Pits are waiting in the graveyards for the bodies of children dying of starvation—and they are dying of starvation now even in the hospital, too far gone at the time of admission to be

saved. A letter from Howard Kershner gave 800 calories a day as the average for people in Madrid. You lose half a pound a week on that—and life at that rate can be supported for only two months. Ten cents will secure a bushel of government wheat; one bushel will make one hundred pounds of bread. That will feed two hundred children for a day! Two hundred children for ten cents—while we squander a dime and scarcely know it is gone! How precious money becomes! Perhaps it is time for us to re-examine, like Friends in France, our testimony of simplicity.

Clothing has been sent over as well as wheat—thirty tons of it—and Quaker hotels in Atlantic City are saving and shipping their partly-used cakes of soap. People *kiss* soap in Spain—it is so rare and precious.

When will war close in Spain? Soon enough? If it can stop in time for spring planting there can be a harvest, and many lives will be saved; if not—many will die. But harvest is far away—for a man who is starving.

It was out of an atmosphere of great urgency, out of a background of indescribable suffering, that the Service Committee proceeded to the question of its own peace testimony. "Has not the time arrived," urged Tom Sykes, "that we get together the man-power of Quakerism and talk over what we are to do if confronted with war? Our young people are asking 'What shall we do?'—and our older people are lukewarm in their testimony. As for me, I am alarmed at the kind of thoughts I have been thinking ever since Munich. What can I do about it? What can any of us do about it? Now is the time to get together at Richmond or Philadelphia and clarify our minds."

There was a discussion as to which would be more helpful—a single large conference, or a series of local regional conferences, or both. A feeling of urgency marked the discussion that followed—as if Friends were facing again a little of what they faced from 1914 to 1917. The final agreement that came out of the discussion was that the Service Committee, conferring with the various Yearly Meetings, should explore the needs and possibilities for such a conference and proceed if the way opens. Do Friends feel that the time has come for such a gathering, that there is a deep need in the words of Tom Sykes, "to say something, if not to the world, then to ourselves?"

ELEANOR SLATER.

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# THE AMERICAN FRIEND

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## EDITORIAL

### Easter at the Heart of Christianity

IT IS told of a French rationalist that lamenting his failure to found a new religion, he asked the crafty statesman, Talleyrand, what was to be done. "There is one thing you might at least try," replied the cynical ex-bishop. "I should recommend you to be crucified, and to rise the third day." There was deep reality in the witty retort. At the heart of Christianity is the power of the resurrection. It is the eternal leaven of our faith, making it distinctive among religions. Christianity tends to become just another religion whenever it ceases to emphasize this, its great dynamic.

In seeking assurance of the fact of the resurrection, the most convincing proof is to be had other than in the long-mooted historical evidence involved. We may leave that to the scholars to thresh out, well assured that the Christian apologists are well able to make their case. But we do not have to depend upon them. In the first place, if the New Testament record means anything, it makes it plain the great transformation wrought in that little group of Christ's followers so soon after the crucifixion. Their hope went down into the tomb, leaving them beaten, downcast and forlorn. Within the space of a few days they were utterly changed in outlook, in spirit, in confidence and in courage. Some great experience had fairly galvanized them into new life and purpose. Through them coursed the transforming power of the risen Christ.

But we need not rely even on the record of what occurred to change the whole outlook and conduct of that little group so long ago. From that day to this, the greatest and most convincing "Christian evidence" has been found in the power of this resurrection-centered gospel to raise men and women from death to life, from defeat to triumph. Such continuing evidence is incontrovertible.

The story is related of an English editor who was walking along some cliffs near the sea one Easter morning. In his walk he encountered an old fisherman, and during their conversation together the editor was struck by the simple faith of the fisherman in his risen Savior. "How do you know that Christ is risen?" asked the editor. "Sir," came the reply, "do you see those cottages near the cliffs? Well sir, sometimes when I'm far out at sea I know that the sun is

risen by the light reflected from yon cottage windows. How do I know that Christ is risen? Why, sir, do I not see his light reflected from the faces of some of my fellows every day, and do I not feel the light of his glory in my own life? As soon tell me that the sun is not risen when I see its reflected glory as tell me that my Lord is not risen." Although he would not term it so, the fisherman of faith had expressed the strongest Christian apologetic.

We must always bear in mind, however, that the cross is prerequisite to Easter. We cannot know the victory of the resurrection except we have buried ourselves in sacrifice. This is true of us as individuals. May it not be pertinently asked in the present turmoil and tragedy of the world whether it is not equally true of nations? The "Christian nations" have yet to learn that in the foolishness of God is to be found their deepest wisdom.

### Friends and the World Council of Churches

IN RENEWING her subscription not many days ago, a subscriber who is not a Friend, said she would be sorry to see the Society of Friends pass into the control of an immense organization such as the union of all churches would involve. Evidently our correspondent had in mind the World Council of Churches now in process of formation. We deeply appreciate her concern, which is doubtless shared by many both within and without the Society.

In the first place, may it be said emphatically that the World Council sets up no super-church. It does not bring organic unity. All denominations in joining retain their autonomy. The first sentence of the Constitution reads: "The World Council of Churches is a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." It is definitely stated that while the Council "shall offer counsel and provide opportunity of united action in matters of common interest," and "may take action on behalf of constituent Churches in such matters as one or more may commit to it," it "shall not legislate for the Churches." It would seem, therefore, that the fear is groundless that churches which join would lose their identity and freedom.

Inasmuch as the Five Years Meeting has been invited to join the World Council, the purposes and im-



plications of the latter should be carefully studied. We plan to make a more thoroughgoing presentation of the subject in due time, but set forth here the general outline of the Council for our better understanding. In a large sense, the formation of the Council is intended to bulwark the Christian faith against the onslaughts of nationalistic totalitarianism. The world is too strong for a divided Church. "For Christians in all lands, including those where the Churches are persecuted or exiled," we read, "the World Council will reinforce the sustaining consciousness of membership in a universal fellowship embracing all those

who give allegiance to the Master, regardless of race, color or nationality." In fact it may be said that the World Council seeks to do for Christianity at large what the Friends World Committee on Consultation seeks to do for worldwide Quakerism.

It may be asked whether there is a place in the World Council for a small, non-ecclesiastical group such as ours. Frankly, we are inclined to the opinion that there is a place, and an important one, because we are non-ecclesiastical and because we stand for a free, non-sacramental religion. At all events Friends should "think on these things."

## The Cross and Modern Life

By H. Millard Jones

THE cross has long challenged the imagination and thought of men. It has become a thing of beauty and comfort. It is possible that we have lost much of its significance by our tendency to make of it an ornament and a symbol.

Quite different was the cross of fact and reality. It was an instrument of execution, an expression of the crudity and cruelty resident in the heart of unregenerate humanity.

These same crudities and cruelties are present today. Wherever and whenever selfishness, greed, and self-will are rampant, crucifixions are inevitable. Wars are on every hand; men and women are forced to endure intense pain and anguish of body and spirit. Political, economic, and social oppressions are forcing multitudes of people to live in the squalor and hunger of abject poverty. The sweat of human brows, the blood of life itself, is poured upon the altar of selfishness and greed. To enthrone the flesh and material things as rulers of life is to enslave and crucify the spirit of men; is to eliminate the higher ideals and aspirations of life; is to erect a crude and cruel cross upon which morality, honesty, and brotherly consideration are crucified.

Since the cross was an accepted form of execution in the days of the Roman Empire, it is not unreasonable to believe that hundreds of poor and hapless people met death by crucifixion. In this respect the death of Jesus was not unusual. It was not the fact of the crucifixion that made the great difference, but the Person crucified. The principles for which Jesus lived, the motives of his life, the relationships he tried to establish, the ideals by which he sought to capture the imagination and lives of men, what he himself was—these make the great difference. The cross is no more an instrument of execution; Jesus Christ made it the throne of his life and the pulpit for the proclamation of his Gospel; it has become the expression of the heart of God and his concern for humanity. The words of Jesus Christ on the cross become the heart throbs of the eternal God.

Jesus was interested in all that affected human life. A study of his life reveals him in many places and situations where the life of man was deeply concerned. He gave approval and blessing to marriage by attending the wedding at Cana of Galilee. In his discourse with the woman at the well of Samaria, he gave expression to the principles of family life and fidelity, as well as ministering to the need of a wayward soul. His many miracles of healing and feeding the multitudes show his interest in the physical welfare and needs of people. As he stood by the bier of the widow's son at Nain and as he called Lazarus of

Bethany from the tomb, he demonstrated that he was conscious of the great problems of life and death which has puzzled the human mind throughout all generations. His teachings and experiences point unwaveringly to the great fact of immortality. His visits in the homes of the proud and the humble, the rich and the poor, the mighty and the lowly, the righteous and the sinner, reveal his interest in people in all walks and conditions of life. In the quiet dignity of power and love he unceasingly pointed the way to a better life and a better way of living.

Two events near the beginning of his earthly ministry seem to summarize the concept Jesus had of his mission and ministry. In Luke 7: 18-22, we read how, in response to the inquirers sent by John the Baptist, Jesus cured many people of their infirmities and of their evil spirits; and in Luke 4: 16-21, how, after reading from Isaiah in his home synagogue of the preacher and deliverer to come, he declared, "This day is this scripture fulfilled in your ears." Thus does Jesus summarize his conception of his life's mission and ministry in the world. The Kingdom of God was more than changing men's lives; it included changing the conditions under which men must live. All things, events and influences that affect the lives of men are of concern to the Christ of God. Jesus Christ seeks to win men to a better way of living; he seeks also to encourage better living by making external and material conditions more favorable to the kind of lives he wants his people to live.

Christianity is an "all of life" religion; it must embrace and affect all phases of living if it is to be effective. It deals with time and eternity, the here and the hereafter, the individual and the entire human family. Life cannot be divided up into compartments, some of which are Christian and others pagan; it is all Christian or all pagan. The spirit of the Christ must permeate and control all of life.

Jesus came into the world "to seek and to save that which was lost," and "that men might have life, and that they might have it more abundantly." The salvation of the world depends upon two things, neither of which is complete without the other: (1) personal or individual consecration to the Christian way; (2) social vision and worldwide endeavor in behalf of the uplift of all men.

The dedication of the entire personality to the purposes of God is essential. Jesus recognized this. He said emphatically that "no man can serve two masters," "ye cannot serve God and mammon," "a house divided against itself cannot stand." A divided personality cannot accomplish the purposes of the "high calling of God in Christ



Jesus." A united personality, dedicated to the call of the Gospel, a surrendered being, a consecrated life—these are the demands of the Christian way. Peace, power, and joy of living, fellowship with the Eternal, depend upon such consecration as involves all the powers and possessions of the individual. The turmoil and strife, the "moral breakdown," the injustices and inequalities of our day are results of our attempt to save our souls and at the same time let our persons remain pagan.

Christianity, to be the force in the world it is meant to be, must have a vision and driving concern to make better the living conditions for all men everywhere. Again the teachings of Jesus reveal this other side of his concern for the world. "Go ye into all the world"; "Even as ye do it unto one of the least of these, ye do it unto me"; "Love thy neighbor as thyself"; "The Son of man came not to be ministered unto but to minister." Wherever men live, there is the field of operations for the Christian faith. Where men suffer, there is the task for the representatives of the "Great Physician." Where men are oppressed by evil systems, there is the marching ground for a militant Christianity. Certainly our world and our civilization pre-

sent opportunities for the social application of the teachings and spirit of Jesus Christ. Without a social vision and a personal and individual consecration to the way of Christ, our faith is an inane and insipid sort of wishful dreaming. The Christian faith must be made active in human life if it is to endure and accomplish its purpose.

Modern life and affairs desperately need this expression of the cross in all its fullness of vision and power. Our day demands a new type of manhood and womanhood; a new and virile life; an aggressive and vigorous application, not of the ritual or letter of antiquated systems, but of the spirit of Jesus Christ. As Paul in Romans 8:19 (Weymouth Translation) suggests: "All creation is yearning, longing to see the manifestation of the sons of God." It is our privilege to surrender ourselves in consecration to the great purposes of God in the high calling in Christ Jesus. May the God of the universe give us knowledge, faith and courage to undertake the earnest application of the principles of the gospel in personal and social relationships that the cross of Christ may come into the fullness of its meaning and significance.

Minneapolis, Minnesota.

## At Carmel-by-the-Capital

By Visiting Friend

AN invitation to attend the sessions of Carmel Quarterly Meeting resulted in our spending the week-end of March 11 and 12 within the limits of Western Yearly Meeting—of which Yearly Meeting, incidentally, the writer was a birth-right member. The elements conspired to celebrate our Carmel appointment. It not only rained but it poured. As we passed through Indianapolis, we realized that London has no corner on "smog," for low-hovering smoke combining with the rain, contrived a brownish-gray twilight which necessitated lights on.

Apocryph of this, we recall the story of a woman driver, rather new at the wheel, who, having stalled her engine at a traffic light, had difficulty in getting under way again when the green light reappeared. Green turned to amber, amber to red, then back to green, and still no go. A traffic officer coming up inquired, "What's the matter, madam, don't you like *any* of our colors?" Well, we found one color that morning we didn't like particularly.

By this time we had passed through the beautiful residence section of the north side, and had supposed we had left the city behind us. Not so. Every so often Indianapolis makes a Los Angeles gesture by extending its "city limits" sign farther out among the Indiana corn fields. By now, therefore, Carmel is but four or five miles from the capital city, technically speaking, or signboard reading. We wonder how soon it will be incorporated as a suburb! As a matter of fact, residents of Indianapolis are already invading the Carmel countryside,

buying up farms and establishing country homes. If this were in Europe, Carmelites might well view with apprehension this movement of peaceful penetration. They might expect the Nazis of Indianapolis—if any—to stir up disaffection among the Carmel suburbanites, whereupon the capital city cohorts would march in to "protect" their fellow citizens—and take over Carmel. How good it is to live in the U. S. A., in which only "city limits" signs, and not invading armies, advance at will over the landscape! In any event, we opine that it will be many a long day before the Carmel Friends Church will be known as the Third Friends Church of Indianapolis.

Carmel Quarterly Meeting Friends certainly gave Visiting Friend plenty of "opportunity," beginning with Ministry and Oversight meeting Saturday morning, of which Nora Myers and Marcus Kendall are Clerks. Following the devotional hour of the general session, Friends enjoyed a cafeteria dinner and social hour in the basement room, after which the Quarterly Meeting reassembled in business session. At the conclusion of the regular business, we were asked to speak of the latest developments in refugee relief.

Waldo Patten, the Presiding Clerk, in speaking of the absence of the Assistant Clerk, Mary Wicker, on account of illness in the family, said this marked but the third time she had been absent from the clerks' table during her eighteen years of service. Jean Clark took her place for the day.

Carmel Quarterly Meeting is composed of three meetings: Noblesville, in the county seat of Hamilton County, of which William J. Cleaver is the much-beloved pastor; the strong country meeting of Gray, of which David Livengood, of the United Brethren, is student pastor; and Carmel, under the very acceptable leadership of Donald B. Spitler. Gray Friends were recently stimulated and strengthened by a week's meetings conducted by Willard and Caroline Trueblood, of whom they spoke very appreciatively. The three monthly meetings are within easy distance of each other, which makes for close acquaintance and a feeling of almost family relationship. So it seemed to V. F. at least.

Two personal friends we have long associated with Carmel. In point of time the first of these was a tall, black haired young man who went out to Oregon where he was graduated from Pacific College, under the presidency of his uncle, Thomas Newlin, with whom he made his home at Newberg. So we looked forward to greeting Jesse R. Johnson, an active member of both meeting and community. On meeting him, we tried to fit him again into the part of John Alden, which we once saw him vividly portray, and have no doubt that Jesse is still able to "speak for himself." We're not saying what he recalled of us.

The other long-time friend was Marianna Brown, whom we first knew as a forceful personality on the Faculty of Earlham College. In recent years we have been associated with her on its Board of Trustees. Since her return to



Carmel in 1917, from Colorado College, she has made a remarkable contribution to the local meeting, out of the wealth of her knowledge, experience and spiritual concern. In her eighty-seventh year, her zeal is unabated and her strength continues to match her eagerness remarkably well. On all sides we heard expressions of appreciation and admiration of her. We can't speak for the prophets but we know one prophetess who is not without honor in her own meeting.

Keen as we are to greet old friends, we count that sojourn incomplete that does not add new names to our rosary of friendship. Our week-end at Carmel did not disappoint us in this respect. Some folks who had been but names to us—except by reputation—became persons, and friendly ones. Speaking of names, we were again impressed with the fact that family names almost designate certain sections. Such substantial names as Beals, Myers, Roberts, Patten, Kendall, Symons, and a few others, are almost synonymous with Carmel Quarterly Meeting. But just as one begins to take these familiar names for granted, he is likely to get a surprise. One of the first Friends we met, for example, and one of the friendliest, was Elias Katterhenry. Think of that as an introduction to a long-established Friends meeting! Which reminds us that in looking through THE AMERICAN FRIEND subscription list some time ago, we were greatly intrigued at the large number of distinctly "foreign" names found. There is room for one more, Friend Katterhenry!

At the conclusion of the Saturday afternoon session, Donald Spitler took us for a walk through the business section (shall we say street?) of Carmel, our main objective being the wholesale feed and seed business of Foster and Kendall. After visiting a little while with Marcus Kendall in his office, he showed us through their large and modern establishment where we saw tons upon tons of their product all sacked and ready for delivery. This is evidently a going and growing concern which has known no depression, and in the junior member of the firm we have an alert young business man who gives the same eager attention to his meeting that he does to his business. Such a Friend embodies what is meant by stewardship in its fullest and best sense.

As we strolled about with Donald Spitler, we noted the friendly greetings exchanged on every hand, indicative of the affectionate regard in which he and Loreen Spitler and their children are held in the community. We found them doing a sound, constructive work in the local meeting, of which its members and attenders are deeply appreciative.

Of one feature of the Carmel Meeting program we must speak in particular. It relates to the young people's organization

known as the Quaker Club, which has for its primary purpose the better understanding of the history and principles of the Society of Friends, together with a deeper appreciation of its present mission and outreach. To speak of the Quaker Club is to think of Merritt Murphy, who has been active in promoting it; also of Marianna Brown, who has helped sponsor this group as inspiringly as she has taught the senior women's class in the Sunday School for upwards of twenty years.

A Quarterly Meeting project of which young Merritt Murphy is the mind and heart is a little monthly periodical, *Friendly News*, devoted to the interests of Carmel Quarter, and which regularly comes to our desk. Its neat, journalistic appearance shows it to be edited by a newspaper man, and such is Merritt, who is on the staff of a county seat paper. He now has an associate editor in Olive Jessup Murphy, his bride of a few months.

We had our evening meal with Marianna Brown and her niece, Olive Brown Bruner, who teaches Domestic Science in the Carmel High School. A caller from the parsonage next door was young John Spitler who proudly displayed his stamp collection. Came soon, Charles and Rhoda Roberts to drive us to their attractive country home two miles west of Carmel for the night. Our host, we learned, "got

his start" in our own Quarterly Meeting, Whitewater, he having originated in West Elkton, Ohio.

Following a long and somewhat strenuous day, which had begun before five o'clock, that prophet's chamber in the hospitable Roberts home rarely received a more willing "guest sleeper"; so willing in fact that he was oblivious of how the rains descended during the night, presenting a watery landscape with the coming of day.

Sunday morning on a farm which raises stock is necessarily about as busy as any other morning, but all hands "fell to," with the result that we were off to Sunday School in good time. Rhoda Roberts teaches the younger women's class, and asked us to address a joint session of her group and the men's class corresponding. We spoke on some of the significant contributions being made by Friends today.

Gray Meeting Friends joined with Carmel Friends in the morning meeting for worship, in which they participated helpfully. David Livengood read the Bible lesson, and a trio composed of Howard Hunt, Chauncey Myers and a Mrs. Lowe, gave a beautiful message in song. While not a Friend, the latter, the wife of an Indianapolis physician, takes an active part in the Gray Meeting. Whatever of inspiration was given by the Quarterly Meeting sermon found its basis in the devotional atmosphere of the meeting, of which helpful vocal expression was made. The Quarterly Meeting week-end program was to be concluded that evening by a Missionary address by Errol T. Elliott of Indianapolis.

Back to the Roberts home we drove for dinner, the family circle now being increased by the arrival of the daughter, Elizabeth, who teaches Latin in the Broad Ripple High School of Indianapolis, and of Orville and Elma Wilkinson, capital city Friends—and friends—who accompanied her. Having much in common to talk about, the time passed all too quickly. In mid-afternoon, the Wilkinsons drove us to the city to get a train for Richmond. The Spirit of St. Louis was some minutes late leaving Indianapolis, and as a result we rode homeward from Quaker Quarterly Meeting at a rate something better than a mile a minute.—W. C. W.

Things at all worth while in the social realm do not happen of themselves. If anything happens somebody has to make it happen. Truth is mighty and will prevail indeed, only as somebody makes it prevail. Truth crushed to earth will rise again, only as somebody helps it up. What we mean by such expressions is that we have confidence that if truth is overthrown, somebody—some man or woman or men and women—will see that it gets on its feet again.—BISHOP F. J. MCCONNELL.

## AN EASTER PRAYER

Oh! Jehovah-God!  
Pray what ails mine eyes,  
That are unnerved with watching  
For His coming in the clouds.

Oh God! The world's on fire;  
The sounds of war benumb the stars  
And set their concourse out of tune  
In one discordant symphony.

The soul of harmony hath flown  
Beyond the war-lit Olivet  
And gone to her retreat  
Within the Heart of God  
To weep while discord laughs,  
And plys his myriad-knotted knout  
Upon the soul of conscience  
Lost in the maze betwixt the ways  
Of duty and desire.

Oh Christ! The Risen One  
In the midst of this hell-lit conflagration  
Lead me I pray this Easter Morn  
Through the blackness of Gethsemane,  
Through the low-hung clouds on Calvary  
To the crucifixion of my conscience  
Twixt hate and avarice;  
Show me the blood-besprinkled road  
That leads to Golgothas heights  
Where I may die to Self.

HENRY COFFIN FELLOW.

Wichita, Kansas.



# Under the Shadow of War

## At Szechwan Yearly Meeting

EARLY in February, Methodists, Baptists and Friends, and representatives of the United Church of Canada and the Church Missionary Society all turned their faces toward Chengtu for their annual meetings and the union post-Madras conference. It is not often that all these groups meet at the same time in the same city and this united-front fellowship was in itself an inspiration as we considered together the reports of a dozen or so delegates from the International Missionary Conference at Madras.

Our own Yearly Meeting and Committee of Missionaries met on the campus of the West China Union University. All the foreign F. S. C. workers and four associates were in Chengtu for these meetings—a record attendance of seventeen not attained every year. The attendance at Yearly Meeting was about forty and included a fair representation of rural and city Friends, school, hospital and evangelistic workers, men and women Friends. There was a completely new “table”: F. L. Yang, Principal of the Chungking Friends High School, and Dr. S. F. Du from the Suining Friends Hospital, were presiding clerks; LoWen-Lan, evangelistic secretary to the Suining Monthly Meeting, and Li Chang-Fu, a teacher in the Tungchwan Friends Primary School, were recording clerks. Rose Tebbutt of Tunchwan, and Miss Liao Hung-Yin, a refugee Friend from Central China, now on the staff of the Union University, were appointed English secretaries to make translations of the minutes.

Several sessions were devoted to consideration of reports of medical, evangelistic and educational work and to the recommendations of the five Monthly Meetings. The new plan of Tungliang Monthly Meeting for advance met with the approval of the Yearly Meeting. This involves during the next few years the training of lay workers, further training of paid workers, the employment of a Chinese doctor and an additional extension secretary for extension of dispensary and evangelistic work in the two counties surrounding Tungliang. A new infant welfare centre in Chengtu, sponsored by Dorothy Behenna and Chengtu Monthly Meeting, also received the support of Yearly Meeting.

An immediate problem claiming attention was the necessity of moving Chungking Friends Primary School to a safer place to avoid air raids. Relief needs were discussed and various proposals made for assisting air raid victims, wounded soldiers and refugees. A new Yearly Meeting committee was set up in Chungking to deal with relief prob-

lems arising from the war-time emergencies. But it was the evangelistic report that produced the longest discussion—indicative perhaps of our conscious need for greater spiritual depth and strength for these times through which we are passing. A committee was appointed to arrange for a Friends “retreat” and conference to be held during the summer.

There was perhaps too great a concentration on our own work and our own problems and needs, to the exclusion of a wider outreach and wider interest. However, a collection was made for relief at Canton to be administered by our Friends there. H. S. Fong, who was a delegate at Madras, gave a report of the Conference and its representatives from seventy countries. And the coming of H. T. Silcock and Herbert Hodgkin to Shanghai and the Shanghai Centre were discussed.

The following statement of concern over present conditions grew out of the meetings of our Committee of Missionaries:

“As we are met together for discussion of our work, we are grieved by the forces that are working in opposition to the Christian service we are trying to render. Geographically we in Szechwan have been far removed from the war, and in our physical safety we perhaps have been too detached. But we have tried to enter sympathetically and helpfully into the lives of the many people who have come to us from the war-torn parts of China and our lives have been enriched by these new contacts.

“Through letters of our Friends we have learned of the distressing conditions in ‘occupied areas.’ Our hearts have gone out in loving sympathy to the sufferers and to our Friends who are ministering to them. We are deeply concerned over the alarming spread of gambling, prostitution and the sale of opium and allied drugs in the Japanese controlled centers, resulting in widespread physical and moral ruin. We would lay upon Friends at home a share of the burden of this concern.

“The destruction of life, property, cultural institutions, the spread of the war spirit, of hatred and bitterness of soul and of demoralizing social evils, the loss of spiritual values during this terrible conflict, will challenge Christian forces of China for many decades to come. We are in deep sympathy with the Japanese people who also are suffering from the tragedies of war and the weakening of spiritual forces. We desire to find new ways of identifying ourselves with suffer-

ing, needy people of both lands. May we and Friends in the West seek humbly to understand and remove the deep-rooted causes of strife, and through our fellowship of suffering to find positive ways to bring reconciliation in the spirit of love that conquers all evil.”

LOIS S. VAUGHT.

## MESSAGE TO FRIENDS EVERYWHERE

Once again we have met under the shadow of war—a shadow that has grown blacker and more menacing to us here in West China. A year ago the invader had not advanced far from the sea, but now our own cities know the terror and destruction that stalks at noonday. Sometimes we have cried out with Job: “I cry unto thee, and thou dost not hear me; I stand up and thou opposest me.”

It has been our privilege to offer hospitality to refugees and succor to war victims, and we strive to do all in the spirit of love that can bind up wounds without hatred of the perpetrator of the strife.

In our Yearly Meeting we have faced the need of greater consecration, of a closer relationship with our Master, both as a stay for our souls in time of trial and as a basis for the solution of the practical problems that come before us. There were two high points in our meetings: one was in the sessions devoted to the discussion of the spread of our message, when we felt the need for more Friends with a concern to give themselves to this work. The other came when we were brought face to face with our peace testimony. In war time the problem of military training in the schools becomes particularly difficult, but we sought our solution not only in discussion but in a time of quietness when we felt for the leading of the Spirit which we believe was not denied us.

Our thoughts were not entirely of ourselves. We remembered Spain and those countries where liberty is unknown, where people are persecuted because of race or conscience. The world seems full of difficulty and evil, but we are glad to feel ourselves a part of the world-wide fellowship of the “Children of Light.” Let us not be discouraged by the fewness of our numbers, but let us go forward in the full confidence that love is stronger than hate and can transform the world.

Szechwan Yearly Meeting of Friends,

F. L. YANG, S. F. DU, Clerks.

“The sordid happenings in Germany are a hint to some of those who toy with ideas or race hatred of the foul abyss which lies at the end of that too slippery slope.”—Editorial in London (England) *Star*, from *Contemporary Jewish Record*.



## BOTH A HISTORICAL AND A LIVING SAVIOR

BY O. E. FREEMAN

The most precious gift that God ever conferred upon fallen mankind is his gift of a Savior; and this gift was not without great cost to himself. The gift had to be prepared and perfected by a life in the flesh, and through suffering and death, and could be made to reach man only through a glorious resurrection to a new and eternal life.

We must not think of the Savior as being dead, for, "I am he that liveth, and was dead; and, behold, I am alive for evermore, and have the keys of hell and of death." (Rev. 1:18)

This Savior, after his resurrection and ascension, was made a quickening spirit, (I Cor. 5:45) in which capacity he visits every human heart, (Tit. 2:11) thus putting us into actual touch with him, and we are told "Him shall ye hear in all things." (Acts 3:22)

We hear the voice of our living Savior speaking to us inwardly, and in addition, his voice has been heard in former ages and recorded in the Scriptures, and his words there recorded are also to be heard and obeyed. We have therefore both a historical Savior and a living Savior. What a wonderful gift of God to humanity! Could any more effective and universal means of salvation have ever been provided?

It is the living Savior who does the only work that is acceptable to the Father. He subdues the animal passions within us and makes them to be at peace with one another and with the world. It is through us that he accomplishes the work he wills to have done in the outer world. It is through his ministers that he preaches the gospel to the world, which is one of the works he wishes to have done in the outer world. Without his working in and through us our works would be of no value whatever. We have to look unto the living Savior for our salvation, not to anything we can do of ourselves, for, "There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) When this living Jesus is lifted up in the clear light of the Scripture teaching as an inward power that cleanses the corruptions of human nature, and as the only Savior, he will attract all men unto him, for he says, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) This lifting up of the living, inward-speaking Savior before all men is the preaching of the gospel.

This same living Savior as revealed in the heart of every one is the rock, the foundation stone, upon which the Church is built, and Paul says, "Other founda-

tion can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11)

When the living Savior establishes his kingdom in a human heart, how can the gates of hell prevail against that? Jesus says that he has the keys of hell. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18)

When we realize that we are God's house, his temple, his dwelling-place as Holy Spirit, we may then know that we are not longer strangers and foreigners, but fellow citizens with the saints, and of the household of God. (See Eph. 2:19-22.)

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16) "Ye are the temple of the living God." (II Cor. 6:16) "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (I Cor. 3:19) "Whose house we are." (Heb. 3:6)

The above Scripture texts indicate very clearly that it is the living Jesus by his indwelling, spiritual presence that is our only Savior. It is vain to seek any other in any lo here, or lo there, for, "The kingdom of heaven is within you." (Luke 17:21)

This same indwelling Savior is the mystery of the ages, "Which in other ages was not made known to the sons

## GETHSEMANE

O, sacred ground where knelt the Christ,  
The wondrous garden, where  
He brought His anguished spirit, and  
His burdened heart laid bare.

O, blessed rock which gave support  
To His frame weary, lorn,  
And where was bowed that sacred head  
So soon to wear the thorn.

Where rested those two gentle hands,  
In supplication clasped;  
And where the bitter cup was held  
Which in agony He grasped

To quaff its burning dregs of pain,  
And murmuring not, was still  
With patience and obedience  
Before His Father's will.

O, holy place where Jesus prayed  
That we might ransomed be,  
Like rubies rare His blood-shed tears  
Fell in Gethsemane.

Yes, wondrous garden of the world  
Most precious is thy sod,  
The Savior chose thy beauty for  
A trysting place with God.

ERNA E. HOEFS.

Portland, Oregon.

## THIS IS OUR DAYSPRING FROM ON HIGH

BY A NON-QUAKER FRIEND

"They have taken away my Lord, and I know not where they have laid him." Among words of grief few carry a fuller measure than these of Mary, and they echo in many hearts today. Are we also like her with a full measure of devotion ready to catch the accents of Jesus' voice, and carry to a scattered flock of disciples his message?

All about us are the confused and discouraged disciples. Many of them are definitely facing backwards. Have they not seen him accept defeat—him whom they love and would follow, whom they would acclaim as King of kings? This strange Master! They see him stand without resistance or defense, giving healing, vision and forgiveness to calloused men of death. What can be done except to hide away, while gentle hands and tender hearts prepare spices and the linen grave clothes?

For them and for us his voice has no chiding, but there is an all-seeing truth in his love that shames the cowardice of our souls, and lays bare our selfish choosing. The Master today stands close by the mourning ones who would cherish the body of the Presence which moved among them, full of grace and truth. Notwithstanding our darkened senses, his voice reaches us, and bids us to go with words of comfort to his brethern.

How can we but hasten, and go rejoicing—unbelieving for the greatness of joy? Out-numbered, and defeated, yet going forth full of power and with the new-born faith almost eclipsed by the greatness of joy.

For us even as for them, there is the glory of the cross, the power of his love, and the faithfulness of his presence in watchings, in fastings, and in labors, even unto the end. "He shall not fail, nor be discouraged."

of men," (Eph. 3:5) but is now made known by revelation of the Spirit. Paul declares the mystery to be, "Christ in you, the hope of glory, whom we preach." (Col. 1:27-28)

The only way I know to walk in the way is be careful always to feel satisfied and perfectly free in one's own mind before acting on any occasion. This was the teaching and constant care of the early Friends, and it recognizes the indwelling presence of the living Savior. "In all thy ways acknowledge him, and he shall direct thy paths." Let us cease from our own works, keep the Sabbath of the Lord, and give him a chance to speak to us.

Detroit, Michigan.



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## Christian!—Stop and Think

BY MURRAY S. KENWORTHY

THAT confusion still reigns in the minds of many Christians regarding the use of military force in settling international conflicts, could be easily demonstrated were it necessary. This discussion takes this state of confusion for granted, and seeks to present certain considerations which have assisted thoughtful Christians in clarifying their views in the matter.

### WE BELIEVE IN ONE GOD

As Christians we believe in one God. "Hear, O Israel, the Lord our God, the Lord is one." There may have been an era in the development of the Hebrew-Christian tradition when it was believed that the gods could divide the country into parts as spoils of war—when a Jephthah could say, "Wilt thou possess that which Chemosh thy God giveth thee to possess? So whomsoever the Lord our God hath dispossessed from before us, them will we possess." But that cannot be the Christian (or Hebrew) position now. Christians of rival armies cannot divide God or make independent claims for his favors, demanding his support for their fighting legions. It is utterly inconsistent to dress Jesus in khaki or olive green and send him "over the top." Nor can any minister or priest, of any nation, pray God "to direct the bullets of our guns to the hearts of our enemies." That would be a monstrous perversion of "Love your enemies, and pray for them that persecute you, that ye may be the sons of your father who is in heaven."

### GOD'S CHARACTER MARKED BY LOVE

"God is love." That epitomises the Christian conception of the character of God. Jesus always pictured him as being "perfectly good." His most frequent characterizing term was Father. This good-father idea is central in his teaching. This father is so generous that "He maketh his sun to rise on the evil and the good, and sendeth the rain on the just and the unjust." The first Christians—Jews, such as Peter and Paul—learned, in spite of tradition and early teaching, and almost against their will, that God accepted Gentiles as well as Jews; that they could and did become acceptable Christians. Peter's experience in the home of Cornelius and Paul's converts in Asia Minor convinced the Jerusalem Conference that God was no respecter of racial persons. The teachings of Hebrew prophet and Christian apostle constantly presented God as a being who consistently practiced justice, love and mercy; who was kind, sympathetic and forgiving—a God who possessed no Martian traits. No airman can therefore expect God to direct a hit for his bombs or delight in the destruction of mothers and babies. God's character is such that no minister in whom God's love dwells can "bless" war.

### AN EXPLICIT COMMAND OF REVELATION

"Thou shalt not kill" is more than a Hebrew commandment. Jesus made its observance one of the conditions of

entering into life. There is no Bible evidence to prove its limited application. The attempt to grant organized society freedom from such a law runs counter to the assumption that divine edicts are based on as fundamental principles as physical laws. If God is the author of both we may well presume that there are no areas where he makes exceptions. The argument that self-preservation is the first law of life, and thus it is necessary for men and society, under certain circumstances, to kill, presumes there is no better way. In the course of time man has found that that which seemed divinely sanctioned was error. To the Christian, desiring to be Christlike, there is a better way—the way of the second mile and the cross.

### THE CHRISTIAN FAMILY ALL-INCLUSIVE

As Christians we pray, "Our father who art in heaven." We hear Paul declare from Mar's Hill that "God made of one blood every nation of men to dwell on all the face of the earth." We read in his letter to the Colossians, "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all, and in all." One of the glories of the Christian religion is the racial inclusiveness of the Christian family; that the message of good will is read and heard in more than a thousand tongues. It should be unthinkable that any principality or power can, at will, divide this family into factions and set one in destructive array against the other.

But war does just that. During the World War, Catholic, Protestant and Jewish nationals fought against each other in "No Man's Land." Ministers, priests, rabbis, who had counselled together, at their respective gatherings, pronounced God's curse upon their one-time religious brothers. So-called Christian nations brought Christian converts from far-away colonial possessions to help Christians fight Christians—in the name of Christ (The Prince of Peace).

### SACREDNESS OF HUMAN LIFE

The story of Eden presents an exalted conception of the divine origin and nature of man. "And God said let us make man in our image, after our likeness . . . and God created man in his own image, in the image of God created he him: male and female created he them . . . and breathed into his nostrils the breath of life; and man became a living soul." The New Testament likewise exalts man. Paul wrote, "Know ye not that ye are a temple of God and that the spirit of God dwelleth in you?" For one to destroy such a life seemed so horrible to Paul that he further stated, "If any man destroyeth this temple of God; him shall God destroy; for the temple of God is holy." What more need one say in defense of the Christian refusal to sanction the taking of human life under any circumstances?

No man seems to have excelled Jesus' conception of the inherent value of a man. There is joy in the presence of



angels over a repenting sinner. It is God's will that not one, "even a little one," should perish. Recall how he valued the one which had strayed from the ninety and nine. Jesus found something of value in the lowest of the "down and outs." His was a whosoever mission and the Christian church has gloried in saving men—"one by one."

In contrast, how regardless of life is war! In selecting only the physically and mentally fit, Mars knows that war may destroy men whose personalities might become the equals, or superiors, of any the world has so far produced. It requires no flight of the imagination to see the terrible loss to society of probable leaders in every vocation and profession resulting from the sacrifice of ten million men in the last great war. My right, the right of any man to develop the best within him, is God-given and under God a man has the right to develop those divine qualities, and no man or organized group of men may justly deprive me of them. These rights are so personal, so private, so inviolable, that Revelation pictures Christ standing outside the door knocking for the privilege of entering. Even God is careful not to disturb these rights of personality.

#### WAR INFRINGES UPON ALL MORALS

"Truth is the first casualty of war." The author of this statement may be correct, but if so, in what order would he list the rest of the Christian virtues slain? The facts are that the casualties in the realm of Christian ethics are so complete they need not be listed in any order for every virtue held sacred by Christ and the Christian Church is or may be violated with impunity—for "all is fair in war." This includes scrapping the Ten Commandments, the Sermon on the Mount, and every precept and admonition of Jesus. This degrading influence of war has, with blood-stained hands, reached across into peace times and torn up, at will, treaties of all types, violated the sanctity of womanhood and the home, seized the implements of subsistence, deprived men and women, youth and childhood, of the commonly accepted rights of citizenship just because of the birth status of race, religion or culture. It has produced a situation whose agony, at last, cries from radio and press—why attempt to continue it here?

#### WAR'S DESTRUCTIVENESS BEYOND COMPREHENSION

Many attempts have been made to depict graphically the destructive nature of war. They have all failed. But one needs to try to realize its true nature, so we often begin by an attempt to show the extent of the economic loss, which may be estimated at a sum in dollars and cents greater than the total estimated pre-war wealth of the whole United States. If, for instance, one can imagine a gigantic hand sweeping across the United States taking with it all that is included in this appraisal of wealth and dumping it into the ocean, he would not then have destroyed wealth sufficient to cover the cost of the World War. If one thinks in terms of the loss in human life, let him think of the death of every man, woman and child of the four largest cities of the world—London, New York, Paris, and Tokyo; or the loss of the total population of the United States west of the Mississippi River. But these losses do not account for war's destruction of culture represented in schools, libraries, churches, works of art and other spiritual values. They do not account for the hates and other corroding elements that blight the souls of men. The destructive nature of war cannot be estimated.

#### WAR FEEDS THE SELFISH INTERESTS OF A FEW

"Millions of men were sacrificed to make a holiday for Mars." And one may add, there are those who gladly fatten their bank accounts while youth burns on the altar, for "property won tremendous profits while men and boys fought at a dollar a day." The recent munitions investigations in the United States and England made revelations which justify

the assertion that war is a "racket" rather than a "war to make the world safe for democracy." They reveal that the World War made thousands of new millionaires. One authority says twenty-one thousand, while another figures it a millionaire for every three soldiers of the American army killed. We now know that profits were as high as 362 per cent; that one company whose dividends for "the period of 1915-1918 amounted to 458 per cent on the par value of the original stock," haggled for three months over prices, in the midst of the war, while armies advanced or retreated depending on the quantities of munitions at hand. Near the end of the war when an armistice was imminent, the wife of a manufacturer exclaimed, "Not yet, we haven't made our pile." "But," said a friend, "haven't you sons of military age?" "O yes," was the reply, "but we have secured safe positions for them." So: the war must go on regardless of the thousands slain while the pile was accumulating.

#### WAR THWARTS MAN'S PROGRESS

During a congressional "hearing" in Washington, where the activities of a certain prominent "pacifist" were being investigated, the writer heard a congressman say, in an aside "Even rabbits fight." Even so, though cooing doves and innocent lambs now and then fight, who wants to live in a rabbit warren or a dove-cote? Man is a rational being—or is he? His development through the centuries has been marked by many a new milestone of progress. The followers of Mars may see him as nothing but a super-beast especially fit for their armies, very useful in times of carnal struggle; but the Christian conception places him in a class to supersede angels. "As many as received him, to them gave he the right to become children of God." Man's accomplishments, in the many fields of culture, mark him as being far removed from even the highest forms of the animal world. War hinders—thwarts his progress towards his rightful spiritual goals.

#### SPIRITUAL RECTIFICATIONS NECESSARY

"Nothing is settled until it is settled right." This old proverb contains something more fundamental than a rough "rule of thumb" philosophy. If history ever verified the basic idea of this saying it is doing it now, even at fearful cost. A Germany, crushed to earth, may have signed on the dotted line, admitted sole guilt for the war, witnessed the dismembering of her empire and suffered a thousand humiliations, but that Germany has risen again. Perhaps she has learned nothing and is dictating another Versailles treaty for which she will, in the nature of things, be made to pay later, unless the world soon learns a lesson. All these injustices, with reason and conscience, cry aloud for spiritual as well as for boundary rectifications. This welter in chaos may, and pray God it does, indicate that the spirit of a new idea is brooding over the deep. And "there is nothing so powerful as a new idea whose time has come."

#### WAR METHOD CONDEMNED AS SIN

For many centuries there have been those who, sensitive to an inner guidance, have declared the war method to be contrary to the dictates of conscience and the will of God. The Christian Church, until its compromise with Constantine, renounced war as unchristian. Certain church bodies have, for more than three hundred years, voiced this belief and supported it through martyred lives. In recent years the pressure of this inner conviction, the still small voice, has so influenced the minds and souls of men that in increasing numbers conspicuous leaders have openly protested the use of military force in any event. In March, 1929, one hundred and fifteen representatives of thirty-five church bodies and religious groups assembled in Columbus, Ohio, and branded the war method as sin, using these words: "We therefore hold that the churches should now condemn resort to the war system as sin." This resolution



was adopted with but two dissenting votes. It is quite possible for the church by a united and universal stand to stop all war.

#### NON-VIOLENT ALTERNATIVES DO WORK

There are alternatives to war. Non-violent methods work. From time immemorial, difference of opinion between individuals have been settled without resort to violence. The number of such settlements through means of discussion, conciliation, mediation, arbitration and other peaceful means are too numerous to attempt to list. Had it not been for such adjustments our own thirteen federated States might have become thirteen fighting nations instead of the United States of America. For more than one hundred years no armed force has guarded our Canadian border. The "good neighbor policy" is doing more for us in Central and South America than the threat of the "Big Stick." Non-violent methods in Hungary during the mid-

nineteenth century, in South Africa in 1906, and in India from 1917 on to the recent days are convincing examples of its potency. Had the "Policy of Appeasement" prevailed at Versailles at the end of the World War, the tragedy of Munich might never have been. Successful use of non-violence in the social, industrial and political world are prophetic of what ultimately must obtain in all phases of human experience. (For an extended discussion of this subject see Richard B. Gregg's book—"The Power of Non-Violence.")

The Christian Church as an institution and Christians as individuals must take the lead in abolishing all war. The Church, as did her Prince of Peace, may need to walk the *via dolorosa*—from Gethsemane to the Cross, in order to bring salvation from war to the world. There seems to be no other way.

Carthage, Indiana.

## Attitudes in South Africa

BY ESTHER BALDERSTON JONES

CIVILIZATION today may owe its existence to the myriad discoveries of science, but it becomes increasingly apparent that this civilization must destroy itself unless men can learn to live together harmoniously. Therefore human relations present the most important field of the future, and men's attitudes toward each other in different parts of the world assume tremendous importance.

South Africa was felt by the World Conference of Friends to present a situation worthy of investigation and interest on the part of Friends just because of the seemingly unusual and exceptional attitudes to be found there. These attitudes, in that country as large as the United States east of the Mississippi, profoundly influence human relations.

Taking a glance first at the political attitudes, we note that England, one of whose youngest dominions is South Africa, has repeated the same difficulty as in Palestine of making two irreconcilable promises. She has promised the Union of South Africa that as soon as she has proved herself she may take over the three Protectorates, Bechuanaland, Swaziland, and Basutoland. These countries are all contiguous to and one is completely surrounded by Union territory. But at the same time, the people of these three countries have the promise of their venerated Queen Victoria and her succeeding ministers that they shall never be handed over to any power without the consent of their people—a nice dilemma because the way South Africa treats her Native population now is not such as to gain the consent of Protectorate Natives to amalgamation.

Now what is the attitude of South Africa toward England? Like all new governments (for the Union has only existed since 1910, and has had Dominion

*As the outgrowth of a concern expressed by the World Conference of Friends in 1937, a deputation of English and American Friends was sent in 1938 to study the race situation in South Africa. Members of the deputation from this country were Rufus and Elizabeth Jones of Haverford, Pennsylvania, and President Thomas E. Jones of Fisk University, and his wife, Esther Balderston Jones, the latter having written the accompanying article at our request.*

status only since 1927), she is jealous of any interference from the outside, particularly on the part of England! We, at our great distance, are prone to wonder "why Great Britain lets" South Africa do this or that. Under the Statute of Westminster of 1927, she has no say whatsoever about what her dominions do, and no power of veto over any of their laws.

Turning to internal political attitudes, we find the country extremely alive to current issues and see politics in every phase of life, even, we must almost believe, in the Church. There are three parties, one the extreme Nationalists some of whose members hinted a desire for independence from Great Britain by congratulating Americans on the spirit of '76. The Dominion party represents the opposite pro-British element, while the governing party, brought into being by General Smuts and General Hertzog's agreement, is the Union party.

But to an interest observer it is not the party struggle which makes South African politics difficult. It is the hang-over of prejudice and distrust between the Dutch and British elements which remains from the struggles of the Boer war. "Race prejudice" in South Africa

means prejudice against British or Dutch, as the case may be, not against the dark-skinned peoples. One influential Senator said, though, that when he became discouraged all he had to do was look at the mixed names in the list of marriage licenses and note how "racial" distinctions were being naturally obliterated.

So much then for a hasty glimpse of political attitudes in South Africa, to which one must add that there seems likelihood of great change, in personnel at least, very soon, as many of the leaders today are aged about seventy.

With this political background then—how do the different elements among South Africans feel toward the Africans, the Natives? In spite of the fact that there are about six and one-half million Natives to two million "Europeans," as they call the white people, the great majority of the latter simply ignore the existence of the Natives. With the exception of the two or three in their own domestic service or those employed in their own business, the blacks form no part of the average person's picture. When asked the population of a city, South Africans repeatedly gave figures not including the thousands of Natives.

As far as the traditional attitude of these employers could be sensed, by inquiring of Natives and Europeans—officials, private citizens and teachers and missionaries—it seems that those of British extraction have a rather liberal or, as the Dutch say, "sentimental" feeling toward Natives. This we see especially in the two provinces which were British before the Act of Union. For in the Cape there are even yet no internal pass laws and until 1937 Natives meeting educational and property qualifications had the franchise. Also in Natal, land grants and the right of individual land



ownership by Natives were formerly in force.

Now the Dutch majority in the Government (they are five to three among the white population) has changed all this and the policy, according to General Smuts, is tending toward the stricter, more disciplinary attitude attributed to the Boers. This seems to be based fundamentally on Old Testament religion and the theory that these people are sons of Ham, destined by the Almighty to labor, and are only children who can never grow up and must therefore be sternly treated for their own good. It must be said, however, that justice tempers the situation. Several times Natives said, "At least we know where to find the Dutch, and how they will always treat us. They are not like the English, giving us the franchise and then letting it be taken away."

But the predominance of Afrikaners (Dutch) sentiment has led to the crystallization of government policy in the oft-repeated phrase, "No equality between white and black in Church or State." While discrimination on account of race exists in flagrant form in many countries, including our own, nowhere except in Germany, as far as is known, is it stated so boldly as government policy.

The scope of this article allows no chance to go into the interesting variations in attitude toward the "colored" population, which means in general those of mixed white and Native blood, or toward the 250,000 Indians mostly located near Durban as workers on the sugar

plantations and as wealthy merchants.

We must pass on to the attitude of the Natives themselves toward this mixed European population who mysteriously hold all the power over them and most (87 per cent) of the land. It is natural, in view of the divergent English and Dutch attitudes noted above, that the Natives should feel traditionally friendly toward the English. Even though they were conquered by the Red Coats, their land (as in the case of Zululand) was often returned to them. But this tradition mingles now with a sad disillusionment; the franchise is gone and there are colour-bar and pass laws, taxes and restrictions to be met on every hand.

Toward the Dutch, with many individual exceptions, there is dislike and hate—with stories passed around of unfairness and beatings, and of Chiefs booted out of places of business for daring to address the management in English instead of Afrikaners.

In general one might say that there is a feeling of weary mystification. "Why do we have to pay poll taxes, we the poorest element of the population?" Actually a hired house-boy often pays more direct tax than his middle class employer. "Why do we have to carry passes whenever we are outside our reservation, or out at night, or seeking work?" Seven separate documents to show on demand is not an unusual number. "Why can we now buy no land?" The new laws make the government and the tribe co-owners and restrict Native residence to certain areas. "Why, no matter what

our education or wealth, is every skilled occupation closed to us by law and scarcely a chance given us to train for any profession?" These and other like queries result in resentment and hate on the part of the few educated Natives, and the 75 per cent who are still illiterate are also bound to reflect the same views.

From this gloomy situation develops an attitude on the part of Africans toward South Africans similar to that found among some Negroes toward whites in the United States. They put on a mask of submission and deception and flattery in order to get what they want and must have from the white boss. This does not lead to straightforward manhood, and in South Africa as elsewhere the conviction is very strong that constructive leadership for the submerged majority must come somehow, from people who are not bitter, or are at least "bittersweet." Their attitude must almost miraculously rise above the tremendous difficulties and hindrances to make obstructions stepping stones and cast out the canker of fear and distrust by love and the will to understand and construct.

If Friends wish to aid in this perplexing task, the suggestion is made that an effort to assist in bringing mutual understanding between the Dutch and English elements would do the most to help, both in the treatment accorded the Natives and in influencing a change for the better in South African attitudes.

Nashville, Tennessee.

## Poverty and War

BY WALTER G. BOWERMAN

IT has been said that the two greatest problems before the world are poverty and war. These have been with us for many centuries. Today, however, a solution of the poverty question is generally agreed to be within the sight of ordinary men. Experts in economics and politics agree that there is under modern conditions no reason why any sane person should starve to death. There are plenty of materials and there is a general good will that they shall be so distributed that none shall suffer want. There is much room for improvement in the practical administration of this distribution. Yet the solution is in sight and meets with the reasoned approval of civilized people everywhere.

On the other hand, the problems of war and peace is today further from solution than at any time in human history. The early savage tribes did not wage organized war to any extent. In many cases of inter-tribal battle it was

provided that hostilities would cease as soon as one person on either side became wounded. This was deemed sufficient to satisfy the honor aroused by the occasion. This historical background has been cited as illustration that war is not native instinct of human kind. It is no more natural than is suicide. While suicide indicates that the individual has lost his balance and failed to adapt to a wholesome environment, war shows the same for the organized societies which engage in it.

An editorial in the *New York Times* has pointed out that during 1938 the industrial nations spent a total of eighteen billion dollars on armaments and that in the case of Russia and Japan the expenditure was 40% of the entire national income. When it is realized how rapidly developments in design and function out-mode these various engines of destruction, and that it requires four years to construct a battleship, the economic

tragedy is evident. In many instances armaments are out of date almost before they are ready for use. In so far as poverty remains a problem, its continuance can be more directly traced to war and the preparation for war than to any other cause or series of causes. We have witnessed within recent months a series of dramatic instances where objectives have been won by threats of force without a shot being fired. It should also be observed that peoples can be impoverished and the stability of finance overthrown by the same process. The national pastime of grinning hideously at our neighbor nations in the hope of frightening them into submission becomes almost as costly in the using up of material wealth as does open warfare.

The present rate of growth in expenditures on armaments, even assuming that it were not to continue its acceleration, is such that widespread depression and



economic misery would seem to be the universal prospect, without the added injury of warfare. Thus a nominal peace without overt hostilities can work almost equal financial and economic havoc with war. This fact has not been accorded general recognition. War adds the biological hardships that it ensures the destruction of the most promising human stock, after the less fit have been carefully set aside and preserved as potential fathers of the next generation. Mephistopheles with all his power and cunning can hardly have thought up a more ghastly jest than this.

Prefessor Raymond Pearl has intimated that the human race may be emulating the suicidal mass-instinct of the little lemming. This mouse-like creature is very prolific, restless and pugnacious. At irregular intervals when the lemmings, become overcrowded they are impelled by a migratory instinct and march by the tens of thousands in a straight line until they reach the sea, into which they plunge and are drowned. That there is a parallel in human conduct is a tragic thought. Yet while there is life there is hope of a more favorable outcome than universal mass suicide and a reversion to the Dark Ages in which the law of the jungle prevails.

For thirty years I have been reading and discussing the problem of war and peace. Of all my contacts I have not been so impressed by any as much as by the book, "Political Myths and Economic Realities." This was written in 1925 by a Frenchman, Francis Delaisi, and an English translation has been published. The author points out that for three centuries there was a bloody conflict between the Church and the State, and that the battle was won not by force but by the wide-spread acceptance of an idea. The idea was that political associations proceed horizontally among citizens, while religious affiliations act perpendicularly between each individual and his Maker. Like all profound and transforming concepts, this is remarkably simple. And it resolved the terrible deadlock which had persisted so long between politics and religion.

Delaisi shows that at present there is an even more fearful impasse involving the economic and the political factors. These, he feels, should each function in its own plane and as independent of one another as are politics and religion. The international character of economics is inevitable among modern industrial nations which are everywhere greatly

interdependent. During the World War the allied nations established a Supreme Economic Council which was indeed supreme in all economic matters. This was done as a measure of self-preservation under the exigencies of war. What is needed is a similar movement in the interests of mutual preservation. The machinery already exists in the International Chamber of Commerce. The political instrument, the League of Nations, has been judged a failure, but not the economic body. The latter has not failed.

There is opportunity now to make only one final quotation from Delaisi's book:

"The separation of the temporal from the spiritual brought religious wars to an end. The separation of the economic from the political will put an end to business wars. The world will acquire equilibrium only when the idea of interdependence has gained the same value as salvation for the Christian, equality for the democrat and the Fatherland for the citizen. . . . The many nationalisms of today are like the polytheism of the Greeks at the time when Paul noticed the statue 'to the unknown god.' Interdependence is the one true god of economics."

## Out from Their Campuses They Go!

BY ELEANOR SLATER

ON the outside of the folder describing the Student Peace Service, there is the design of a globe, boldly girdled about by three words: "Youth Wages Peace." A hundred or more young people, fresh from college classrooms, do not come very near to circling the globe with eight weeks of summer effort. Yet in a sense, that design is true in its implications, if not in cold, statistical fact—true, that is, to the spirit of dauntless adventure that marks these volunteers for peace. They go out, sure of the splendor of their task, of the invincible validity of their idealism, of the power of their own youth. They come back older and wiser after a two-months' frontal attack on prejudice, inertia, and selfishness. As one volunteer expressed it: "We discovered that discouragement was a true element in our work." She was thankful for this very discouragement. "Such challenges as these," she said, "made us make moral inventories of our own beliefs." That in itself is a significant endeavor.

Since 1936, about 950 students have volunteered for active peace service and about half have been accepted. They must be selected very carefully as to

health, personality, and mental and spiritual readiness. Last summer there were 93, from 31 States and 55 different colleges. They were organized into units of three or four and sent into 25 communities in 13 States. That is the statistical picture of the Student Peace Service. The statistics for each unit are even more impressive. Four students green from college formed, during these eight weeks, two permanent peace councils, held 107 meetings, conducted 16 discussion groups, delivered 138 speeches, presented four peace plays, interviewed 750 people, and reached a total of about 75,000 through newspapers and radios.

These figures may be impressive, but the human picture is more appealing. Out from their campuses they go, these young people, each with \$100, raised by much effort, to carry him and his activities through the summer. After ten days of intensive training in one of the Institutes of International Relations, they scatter to their various posts—each unit under the kindly aegis of a local sponsor. To Maine, Kansas or California they go—to small towns and county seats, to live somehow, on \$5.00 a week—to study and write, make calls,

give speeches, and hold meetings, in the name of peace. Picking blackberries along the road, buying day-old bread and substitutes for butter, even earning their milk by pitching hay in the fields—they make their money last, turning back to the Service Committee each cent they can. Here is an experiment in simplicity which is in itself significant.

Their methods of peddling peace are often ingenious—with a note of gay caprice. One girls conceived the idea of distributing literature by tracing the milkman's route with him some morning. Then came the hitch—it meant getting up at 3 o'clock in the morning! A Texas girl found that her southern drawl served a good purpose in interviewing. People listened at first just to hear her talk, then they listened to hear what she would say! Everywhere, the accounts of these 93 students bubble with salty humor.

Yet it would be false to emphasize the light at the expense of the serious. From the preliminary survey of the community to the final setting up of a permanent council for peace, the work of the summer is serious work—full of endless speeches, carefully planned panel



discussions, supported by intensive reading and study. In this work the volunteers meet with various degrees of cooperation from the community. Sometimes it is wide and enduring; sometimes it involves the donations of chicken and custard pie without going very deep into the real issues. Sometimes it is entirely lacking. In one center of rural fundamentalism the summer bordered on complete frustration. In that area men lived by the Bible—and the Bible makes mention of wars and rumors of wars. Apocalyptic in the focus of their hopes, their world would soon end with the war of Armageddon, and the righteous must fight to be saved. To talk against war was to talk against Holy Scripture. Yet out of this very soil came good—good, that is, to these young people, who were trying to turn up this hard earth with the plough-blade of pacifism. It was these students who found in discouragement a necessary dimension of growth.

Yet all, whether the task is easy or hard, come back stretched, strengthened, and often curiously kindled. The Student Peace Service, under the direction of Harold Chance, and aided by a corps of four field secretaries, recognizes in this fact a challenge and a responsibility not to let go out what has been once so well kindled. A large part of the activities of the Student Peace Service goes on quietly all through the year on college campuses. Joan Warnshuis visits New England colleges; Robert Burgess in the Mid-West; Dan Wilson in the Rocky Mountain districts; and William Hare in the far West. These four study each campus to see how peace energies can be best channeled and help the students with their peace plans. It is partly a recruiting service for the next summer, but it is much more. And so, as one very live part of that larger Peace Section, which is headed by Ray Newton, the Student Peace Service goes on from year to year. It may not stop wars or halt armaments. But it has done something constructive to the thinking of a good many communities, and it has done a great deal for a fairly large number of students—the leaders of tomorrow.

Is not this a summer service that should be particularly appealing to young Friends? There have thus far been all too few. Perhaps they have not had the money? Then here is a fit project for Friends meetings. Perhaps they have not heard of the opportunity? Then here is a word for meetings to spread abroad—a word that is very close to their peace testimony. For young people who are physically strong, mentality alert, idealistic, adventurous and resourceful, it is hard to imagine a more vividly creative experience.

## VISITOR FROM MARS SETS WAYFARER RIGHT

Under the *nom de plume* of "The Wayfarer," Stella Hockett, of Aurora Friends Meeting, near Stickney, South Dakota, recently contributed a stimulating series of brief meditations to the local paper, the Stickney *Argus*, which has come to us indirectly. From the series we reproduce the following.

\* \* \* \*

"Why all this fright about my people coming to this earth to destroy you? We are not enemies, but friends."

Startled, I stopped in my journey and turned quickly to look in the direction of the voice, and saw one so strange that it was apparent he could not be a member of the Earth family. He may have been man or angel. I could not tell, for the power of a glorious personality overwhelmed me.

"Who are you, and where did you come from?" I asked in amazement. "I am from Mars," he answered, "and we do not enjoy the reputation we have down here. Why do you insist on thinking of us as enemies?"

"We just can't help it. You have always been pictured as a horrible creature with a cruel grin on your face—clad in armor and carrying a huge battle axe." I felt like apologizing as I noted that brilliant countenance. "Only a little while ago there was a play on the radio about your coming down here to destroy us. How could we help being frightened?"

"We do not like it," he mused. "We cannot understand your point of view. Here you are with this beautiful earth for a home. You can produce everything for your physical comfort. You have the gift of intelligence; you can learn, investigate, invent and discover; you have unlimited moral resources; most important of all, great spiritual forces are at your command. Human beings capable of enjoying every good thing. Yet what do I find? A whole world conquered by fear—using its intellect to invent horrible machines of destruction, and even obsessed by fear of attack from another world! You believe that the only

way you can be secure is to render others insecure; to be happy, you must cause others unhappiness. You want abundance, but you rob others of their meager portion to obtain that abundance. You want thrills and excitement, so you excite yourself by injections of deadly poison into your systems. Rather than snatching at every evil thing, why don't you avail yourself of your great powers for good? Have you no guide? Must you stumble along in the dark?" As he spoke earnestly, he revealed a force of great personality.

"I am not sure," I faltered. "Yet, really, we do have a guide. There has been a way made clear for us, but we have traveled a long way from it, and the farther we go, the darker we find the path."

"Very well," answered my traveling companion, "tell me more of the nature of this 'guide' and what has become of it."

"It was in an old, old book that my father owned—or was it my grandfather? Anyway our fathers and our grandfathers used to tell us that if people lived according to its teaching, this world would not be such a bad place to live in. Almost every one seems to think it out of date. We expect others to obey its rules, but we don't think they apply to us. . . . Have you been here long, and did you come on a ray of light—or in one of those funny contraptions Welles described so vividly? And do you have radios and cars and terrible machines of destruction, along with the other wonderful inventions we have here on earth?"

"We have means of communication and transportation so superior to yours that you would not understand if I described them. No, we don't have weapons of extermination. We are your friends, not your enemies. Tell me more about yourselves. Seems to me you have got this little world into a jam. What about that book and how did it come to get lost?"

"Oh, it's not really lost. It's just outmoded. We think we have found a better way, or at least we are experimenting. There are thousands of books printed each year and they are scattered over all the world, but we are supposed to be able to work out a plan of our own. This book tells of One who had a different plan. He said the first commandment was to love the Lord God with all the heart, soul and mind and strength, and the second was like unto it—'Love Thy Neighbor as Thyself.'"

"Sounds good," asserted my companion. "Don't you think his method would be worth trying, especially as you have made such a muddle of your own way? I must be going as there are many other wayfaring travelers I must talk with. Yes, I shall come back."

. . . . .

"Good morning, stranger, and what do

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you think of us by this time?" I said, as he came near.

"You are worth saving," he answered, "if you could decide to make some effort to help save yourselves—and others."

"Instead of trying to save Christianity from destructive 'isms' of other countries, why not let Christianity save you by putting it into practice? Then fear would be displaced by confidence, hate conquered by love, and war supplanted by international good will. It doesn't take a great imagination to picture the results.

"I have been reading that guidebook of yours and it tells of a wonderful time when the knowledge of the Lord shall cover the earth as the waters cover the sea, and none shall molest or destroy.

"Really my friend, you earth people are so full of possibilities for good that it amazes me that you take so little interest in each other, and I am even more surprised that you fear one another so much."

"Yes, that is easy for an uninterested observer to say," I replied, "but what and how we poor creatures who have all these terrible problems to face can do about it, is more than we can tell."

"There is one nation that can do more than any other to bring about lasting peace and happiness in the world, and that is yours—the United States of America. It really seems that there was a divine plan in leaving your country out of the program until the present time.

"People have fled from other lands to escape religious persecution or political oppression; they came to found homes, create new wealth, invent discover and develop natural resources. But above everything else your forefathers agreed that the foundation principles of your government must rest upon the teachings of Jesus Christ, your great leader.

"Your country is full of men and women of intelligence, ability, and even the will power to bring about a new world order out of the present chaotic condition. May Heaven help you to see the present-day challenge and opportunity. Work out your own problems.

"Don't distress yourself about enemies in Mars or any other planet. It is up to you to put your own house in order."

Before I could answer, he had vanished. "Some order!" I said to myself as I plodded along.

At the Pan-American Conference at Lima, a resolution was adopted recommending that the Pan-American Union publish biographies of the women of the twenty-one American republics who have distinguished themselves by their social, economic, political, scientific, literary or artistic achievements, "in order to do them historical justice and to stimulate by their example, the women of the New World."

## HOW NUTRITION RELATES TO WORLD PEACE

BY AUGUSTA THRUSTON

A recent note from the State Department written in reply to a communication from the League of Nations contains an American promise of more extensive collaboration with the technical and non-political work of the League. The note states: "The League has been responsible for the development of mutual exchange and discussion of ideas and methods to a greater extent and in more fields of humanitarian and scientific endeavor than any other organization in history." Much remains to be done, said the Department, in health, social, economic and financial fields. "This government," the note continues, "regards each sound step forward in these fields as a step towards the establishment of the national and international order which it believes is essential to real peace."

One of the most constructive accomplishments of the League in recent years is the inquiry into the problem of nutrition. Recent League investigations show that the physical condition of a large proportion of the world's people is below an acceptable standard because of malnutrition. In many countries great masses of the people are without sufficient food—in some places to the point of semi-starvation. Yet many regions have such an over-production of food-stuffs that producers are faced with ruin. Farmers unable to sell produce in world markets at profitable prices have less income with which to buy manufactured goods. This in turn lowers the purchasing power of industrial workers so that they have less to spend for the farmer's foodstuffs. This condition leads to malnutrition even in countries in which there is an abundance of food.

The original impetus for the League's campaign against malnutrition came mostly from economists and agriculturalists, but the natural relation between agriculture and public health soon made itself evident. The nutritive needs of populations became a factor in the search for a solution of chronic agricultural surpluses. Also it was pointed out that because of the relationship between a deficiency of food and social unrest, national governments should take a political interest in the question.

A mixed Committee on Nutrition was established, its membership including agricultural, economic and health experts. The International Labor Office and the International Institute of Agriculture were asked to work with them. The Technical Commission of the Health Committee was asked to define the nutritive needs of a human being.

This mixed Committee has issued two comprehensive reports, their inquiries covering every phase of nutrition in its

relationship to agriculture, economics and health. Definite standards for adequate diet were laid down. Foods were classified as either energy foods or protective foods. It is inability to obtain the protective foods—such as dairy products, eggs, fish, green vegetables, fruits—or else ignorance of their importance, which is at present causing widespread malnutrition.

Particular study is given to the problem as it affects the Eastern countries, since Western habits and tastes do not apply there. Also special attention is given to nutrition in tropical and subtropical regions and to the critical situation caused by forced emigration in Europe.

Since the publication of these reports, public concern about nutrition has increased in every country. National Nutrition Committees have been set up in many countries for the purpose of advising governments and educating people to form correct food habits.

Beginning in 1936, representatives of these National Committees meet annually to compare the state of each country's nutrition with the standard set up by the League, also to exchange views and plans for the future. Much useful work has been done in the various countries in studying the composition of diets, and problems of supply and transportation connected with making available adequate supplies of adequate food.

The nature of the nutrition problem lends itself particularly to international consultation and cooperation. It promises to be one of the League's most successful projects in human welfare.

Baltimore, Maryland.

## THE ONLY SURE WAY TO ESCAPE THE PLAGUE

Preparedness is no insurance against war. Neutrality is not enough since it takes for granted the continuance of war and seeks only to escape its consequences. At its worst, neutrality is immoral and at its best, inadequate. Isolation is not enough—even if it were possible. We live in an increasingly interrelated and interdependent world.

The only sure way to escape the plague is to stamp it out completely. There can be no assurance of peace anywhere until there is peace everywhere. We must aim not at avoiding the consequences of war, but at banishing it from the earth. Not "Keep America out of war" should be our slogan, but "Keep war out of the world." Peace is not an ideal in itself, but the result of justice, the benediction that comes upon the righteous community. We will not get it by striving directly against war or for peace, but by sowing the seeds of justice and good will, whose fruit is peace.—BISHOP G. ASHTON OLDHAM.



## HOW YOUNG FRIENDS CAN AID CAUSE OF PEACE

BY AUGUSTINE W. BLAIR

Proclaiming against war will not bring peace; neither will the enactment of laws, nor the promulgation of treaties. Laws are easily broken, and peace treaties are but scraps of paper when nations become war-crazed.

Peace must come from within. Nowhere do we have a better example of what individual peace means than in the parable of the Good Samaritan. If the individuals of a nation want peace the nation as a whole will want peace (this is probably true only in countries where the collective voice of citizenship controls the policy of the government).

Selfishness, greed, jealousies and hatred in the heart of an individual eventually lead to the path of sin, sorrow, and spiritual death. These things in the hearts of a great mass of people—a nation—lead to the same ends.

But what can the individual do towards curbing these tendencies? Before a great democratic nation like the United States can be incited to war, the war spirit must be cultivated and developed to a high pitch. Through carefully planned and disseminated propaganda, people must be artificially worked up to a point where they believe they have been "injured," and have a just cause to fight for. War hysteria must be in the air. This often comes in insidious and unsuspected forms. In this connection Senator Bennett Champ Clark in "How We Can Keep Out of War," (*Country Gentleman*, Jan., 1939) says: "Already the propaganda is in the making to involve us in the next war. We may be very certain that every energy and every resource of a tremendous and far-flung influence will be thrown into the struggle to involve us. If we should engage in another major war at the present time it seems certain that the United States would emerge to all intents and purposes a totalitarian government."

Young Friends should, as much as possible, keep posted on current event and be ever alert and on guard, ready to point out the fallacies which nearly always lurk in such propaganda. Under such conditions there is great need for sanity and clear thinking, for serenity of spirit, and faith and courage. There is no better preparation for such emergencies than for each individual to put his or her own house in order.

Three American Quakers went, unguarded, into war-minded Germany and were not only well received, but won approval from the authorities, to aid the very people whom the government is persecuting so terribly. Could they have accomplished this without the backing of nearly three hundred years of Quaker faith, Quaker serenity and Quaker good will? I think not.

Quakers of old endured persecution, imprisonment and death, rather than sacrifice their peace principles. In the war between the States, Quakers again suffered persecution and imprisonment rather than join the army and take orders to kill their fellow men. Those Friends who thus suffered have left to us a precious heritage. Their courage and faith are a high challenge to young Friends today. Can we keep the faith and carry on as they did if and when the test comes?

Young Friends can train themselves and prepare for just such missions as that so successfully consummated by the three Friends who went to Germany, though the missions may not always be such pretentious undertakings.

There is great need for Young Friends who, in case of emergency, can appear before committees of Congress and State legislatures, before draft boards, yes, and even before a President of the United States, and present the cause of peace and good will among men.

No man is responsible for the mind and action of others in such matters, but he can help the cause of peace by developing for himself sound, clear principles on which he will proceed, and by demonstrating these in his own living, set an example to his fellows, and become a bit of that leaven which will eventually leaven the whole mass of human society.

New Brunswick, N. J.

## WHEN LORDS OF CREATION BECOME FIELD MICE

Now that we have created a culture unparalleled in human history, have dominated the forces of nature, overcome space, subjugated the sea, conquered the air, explored the earth from pole to pole, enormously increased production, organized commerce, overcome disease, built the great cities of the world, protected life on all its levels from the dangers of nature and climate—in short, have cultivated the entire globe and made man master over the circumstances of his life—now that we have done all this, there is only one safe refuge left for the lord of all this glory; to creep down under the earth like field mice. Caverns of concrete are the quarters we have prepared for ourselves, even in our palaces of culture. The gas mask snout is the triumphal crown we place on our heads. Is this the meaning of all the sacrifice, all the work, all the achievement? Then it would have been better that the indwelling spirit had never ennobled the human countenance that man had never moved from huts and caves, had gone on squatting on skins, chipping at flints. We would have been safer there than in Berlin, London or Paris. —IVAN OLJELUND, Finnish Author.

## TRIBUTES TO HEROES AND HEROINES OF PEACE

On May 30, 1939, the Peace Heroes Memorial Society of Cincinnati will hold its seventeenth annual service of remembrance for heroes and heroines of peace. After a program of suitable hymns, prayer, and readings and an address by a carefully chosen speaker, the group will place flowers upon the grave of a policeman, a fireman, a railroader, a factory worker, a nurse, and a scientist who lost their lives in the performance of their duties and of a woman who died in childbirth. These exercises have been copied in many parts of the country.

Persons interested may obtain, without charge, a copy of the publication, "Service of Remembrance for Heroes and Heroines of Peace," by writing to the secretary of the Peace Heroes Memorial Society, Abraham Cronbach, 842 Lexington Avenue, Cincinnati, Ohio.

## TRAGEDY THAT IS SPAIN

The losses have been so enormous that complete victory by the Loyalists would not have compensated for them. Victory by force of arms seldom establishes a worthy principle. Victory is problematical but the losses are certain. In any war there is only one chance out of three of success; the end may be a draw or defeat.

"All very true," the militarist will say, "but what could the Loyalist government have done? Would you have had them walk out to the advancing army and offer them the keys of the city?"

If that had been done, if the war had been ended by surrender during its first week, a few radicals would have been executed but hundreds of thousands now dead would be alive today to carry on their progressive ideals. Vast amounts of property would have been saved; untold suffering would have been avoided. Most important of all, democracy, for which the Loyalists fought, would have a better chance of again gaining power in Spain than is now possible.

This was a war waged by the Loyalists for a commendable cause—the defeat of Fascism. Fascism is more strongly entrenched because of the war. War proved futile. Resistance to evil by other methods than war is a more practical philosophy.—THE ARBITRATOR.

Peace is a product of justice and equality which cannot issue from false ideals of racial superiority. So long as the dominant groups deny the basic rights to the weaker racial minorities, so long will there be wars and rumors of wars.—GEORGE E. HAYNES.



# OUR FRIENDLY FORUM

What readers are thinking  
on topics of timely interest

## WE WOULD CALL THIS RIGHTEOUS INDIGNATION

Editor, THE AMERICAN FRIEND:

What is the matter with our American Quaker educators? Why is it that Friends, who probably have more colleges and schools per capita than other denominations, have not succeeded in recruiting two qualified men for our very important Kenya government-supported mission schools? Are we Friends, who have the making of one of the best educational systems of all the Kenya Missions, going to slide into the group of smaller missions who do not give any better educational service than competition and the government compel?

This deficiency has distressed me for some time. It came to the write-a-letter-to-the-editor stage when I read in a recent copy of *East Africa and Rhodesia* that the English government had recruited the Principal of the aristocratic Marlborough Public School (equivalent to a private school in U. S. A.) as the headmaster of the newly organized Makerere College of East Africa, located in Kampala, Uganda. From English editorial comments, this is considered a demotion from one of the oldest and best schools in England to a non-existent college in the middle of Africa. To those who know African schools it is undoubtedly a promotion in the opportunity for increased service in educational lines. How does it come that the British government can get experienced, qualified educators and that we Quakers, who are supposed to be noted for service and sacrifice, cannot?

In this position we cannot use young teachers fresh from college, but need an experienced school administrator and normal training teacher who can compare with those from England and Scotland. Our missionary pioneers and the present educational workers have made a very good beginning and are doing an excellent work now—probably the best in the colony when their shortage of staff and the inadequate funds at their disposal are taken into consideration. Our three hundred odd sub-elementary or "bush" schools are nothing to brag about, but they are not much worse than the general run in the colony; our twenty odd schools which roughly correspond to an American district consolidated school are certainly among the best in the colony when it comes to buildings, enrollment, village leadership and village support. Our

three boarding schools have the makings of one of the best educational centers in the colony. We have a technical school, a boys' and a girls' school on the same campus. We have a large sawmill and land for increased technical and agricultural training. We have four to six times as many applicants each year as we can accommodate with the present staff. We have many near-by outschools which will give ample practice teaching for the normal students. All in all, we have a mighty good beginning, but we are not keeping pace with improvements in other neighboring mission schools.

Our boys' boarding school, with only one full time man and the assistance of the married women of the mission, has never been able to pass more than a fourth to a half of our candidates at the government examinations. The grades of those who do pass are not high enough for our students to get appointments to higher government schools in our numerical proportion. One neighboring English school with three to five full time men on the staff passes from 90-100% of its candidates in the government examinations. With only a few more in the graduating class they are often able to place five times as many of their boys in higher government schools than we. This means we are not giving our Friends students a square deal in the educational world. Many students who should go on to high school and the professional schools have not gone and are not going because we American Friends are too selfish to provide them with an adequate staff to ground them well in the fundamentals of education.

Because of the high quality of a neighboring school it has been made the normal training center and the high school center for our district, and of course it has room for only a few of our boys. This entire matter has been brought to a head by the government's tentative offer of salaries for a second man in our Primary School and a man for normal training. The government realizes that with our many outschools we very badly need more and better trained teachers. The offer was made about two years ago, and we still have not found the qualified men. Some of the smaller neighboring missions have offered to cooperate in normal training. The need is so great that I understand this year Elizabeth Haviland, with the help of our first Makerere College graduate African teacher, is squeezing in the normal training course. Undoubt-

edly she will do a good job. But I am sick and tired of missionaries' "squeezing in" more jobs. When a man or woman is working at one job, doing things with his hands or head which ought to be done by hired assistants that cannot be afforded, along comes the necessity of doing another job. We have to take it over, and as a result, neither one is done as well as it should be done.

In our private Friends schools in the East and Friends colleges in the West, we have many qualified men who could handle our school system and train teachers. Their freedom of activity would be increased. The results of their own work would be increased many times. They would have the joy of doing something which wouldn't be done at all if they weren't doing it—which few here in this country can have with our keen competition.

But the type of man we need, one who has had graduate work in Education and successful professional experience, thinks he is settled in his profession. He is not itching to pull up stakes and tackle a new job sight unseen. And he will not until a lot more Friends pray harder on this problem, and until our Friends leaders, preachers, and college presidents pry harder on potential candidates.

So far I have written from the point of view of the missionary, and, I hope, from that of the home church. But how do you suppose the African Friend looks at it? Our boarding school student feels thankful that he is one of the lucky 200 to have advanced this far out of the thousands who started when he did six odd years ago. But how do you suppose he feels when he knows that because he is in the understaffed Friends school he has only a 30-50% chance of passing the government examination, while if he happened to be in a Church Missionary Society's school he would have a 90-100% chance of passing? He also does not enjoy knowing that even if he does pass, his chance of going on to a government school is much less because he comes from an understaffed Friends school. Remember that these students come to us from necessity, for there are no other schools that could handle them with their present equipment.

Now for the self-righteous reader who says that he would gladly go if he could qualify. Probably one of the biggest reasons the qualified man doesn't want to go is that YOU—the average American Friend—have not done your bit in seeing that our qualified man has first rate tools to work with. If the church doesn't back the Board better, it may find its too few educators and doctors will be looking for other openings.

Sincerely indignant,

R. B. MICHENER, A.B., M.D., C.M.

Wichita, Kansas.



## A PLEA FOR THE SPOKEN WORD IN MEETING

BY JIM LIEFTINCK

This article appeared in a recent issue of "Friendenkring," the Dutch Quaker periodical, and has been translated by Howard E. Yarnall, State College, Pennsylvania, as pertinent to Quakerism in America as well as in Holland. Jim Lieftinck, who attended the Friends World Conference in 1937, is Warden of the Friends hostel in Amsterdam—Editor.

We may be thankful that most of our Meetings are good, i.e., that we leave them strengthened, that God's blessing rests upon them. But not all our gatherings are good, and where they fall short we ourselves are responsible, as much individually as in the group, because of some fault of consecration or obedience.

Our American and English Friends sometimes like to use the word "technique" in describing religious values and they are not ashamed to ascribe such failures or errors to the shortcomings in the technique of the gathering, in the technique of the fellowship.

When we go unsatisfied from a gathering for worship, let us not fail to inquire what the reason is, so that we can make improvements. We must allow our spiritual life also to be led by our intelligence. When we see shortcomings in our gatherings which do not satisfy us, let us not affirm fatalistically that God does not want to shed his blessing on us, but let us consider how to attain wisdom and whether there is now something in which we have fallen short or whether we have left something essential undone.

It is a generally sensed fault that Quaker meetings suffer from a shortage of good preaching. That we are deficient in theological training is naturally the first thing to be mentioned here. But as believers in a lay religion, we do not fear to testify to the good news or to our own inner experience. We esteem the preaching as an essential part of our group life.

Also, in our country there is too little of the bringing of a message. As I see it, we do not have to hold ourselves strictly to the preaching of the word, i.e., the Evangel, in order to testify to it, to bring the message of the good news which we have in a very sure, living form.

Now there stands in our Advices and Queries, that we shall serve the meeting, whether it be in speaking or in silence. It is, humanly speaking, easier to be silent, although to say this can also lead to misunderstanding. For should we be able to keep silent about that which we are filled? Let us say that we can express ourselves easier elsewhere and in other ways than in the worship gatherings. That is certainly true.

But our relations to the religious serv-

ice become stale when we do not give ourselves up to the service of preaching the spoken word. I mean that very earnestly. Too many Friends think they can serve equally well "silently," that is, through silent activity. But a gathering of Quakers is no occult body, but a fellowship of mystics in the Inner Light. There is no mysterious fluid that spreads out from one to the other. God is that which binds us together, a powerful cement. The leaflet by J. W. Graham, which we (Dutch Friends) have put out, gives us an undiluted picture of that which goes on in us at the touch of God when we are gathered in His name.

May I close with a personal confession, which I give here in the hope and expectation that others have experienced the same.

My desire is to attend meetings of complete consecration, and that desire continues. By now so much goes around in me, as in all others, that it is overwhelming. Who can put into deeds the fullness of that which in these times he develops in his own being of gigantic birth-experiences? And who escapes the contrast between these birth-experiences and his faith (beliefs)? No one. That which is meditated upon and thought over demands expression as a necessity, as a confession also. But it demands an answer. Will that answer be called forth? It must not remain lacking. That may be a homonymous question or testimony. The negative can be a positive answer, but the Word demands from us that we speak it out to one another before God in the silence.

And if we have not the gift of words, then there is always the Bible. But who is to measure the quality of the preaching? There we are all guilty.

Full of much that must be gone through, I gasped after the words of another. Let us not needlessly withhold this from one another. It is a matter of the life of the fellowship in which the Meeting for Worship forms the climax.

## NORTHFIELD CONFERENCE FOR WOMEN AND GIRLS

From July 3 to 10 this Summer, the annual Missionary Conference will be held at East Northfield, Massachusetts. Here girls ranging in age from sixteen to twenty-five, of all denominations, will live together for a week with the purpose of seeking the Kingdom of God.

The Mission study this year will center

## NEW FRIENDS

One of the nicest things to me,  
And better far than gold,  
Is the making of new friends,  
To number along with the old.

ELSIE BAILEY FRAZIER.  
Richmond, Ind.

around the theme, "Christ and the World Community." Home Missions will be studied and the work of the Church abroad will be viewed against the background of the material presented at the Madras Conference in December.

Anyone desiring further information should write Mrs. Warren C. Taylor, 38 Union Avenue, Schenectady, New York.

## WASHINGTON'S BIRTHDAY IN CHUNGKING

In a personal letter accompanying her report of Szechwan Yearly Meeting, Lois S. Vaught writes so graphically of how they observed Washington's birthday in far-away West China that we share these paragraphs with our readers:

"Yesterday was Washington's birthday and it was a full day for us. We attended a buffet luncheon given by the American Charge d'Affaires and the staff of the American Embassy. According to a recent census there are sixty-three Americans in Chungking now and there were perhaps thirty-five to forty at the luncheon. It was a pleasant affair, bringing together business people, missionaries, officers from the gunboat, embassy people, etc., some of whom seldom see each other.

"Next on the program was a wedding of one of the Friends' girls and a man in the Church of England mission, at which Arnold officiated. It was a pretty wedding, a curious, but not inharmonious mixture of old Chinese, modern Western, Quaker and Church of England customs. The groom and the best man wore cutaways and topers; the bride and bridesmaid wore white satin; the bride's chubby, seven-year-old brother carried the bride's train; the two certificates for the bride's and the groom's families were taken out of their red cases and stamped with the seals of the bridesmaid and the best man during the ceremony. At the end of the ceremony the groom hurried out, leaving the bride to follow with her bridesmaid!

"We missed the wedding feast to attend the inaugural meeting of the Chinese-American Institute of Cultural Relations at which many dignitaries of the government were present.

"In the meantime some unexpected guests had arrived, Dr. and Mrs. Richardson, he a New Zealand soil specialist doing soil surveys for the Chinese government, she an English entomologist. Dr. Richardson is carrying on some of the work done by our Friend, James Thorpe, in China a few year ago.

"In the evening Arnold attended a meeting of the Religious Tract Society to discuss plans for a new book centre in Chungking.

"Fortunately not every day is as full as this, but life in the nation's capital is full and interesting."



## ADULT EDUCATION IN ONE FRIENDS BIBLE SCHOOL

BY ALICE PAIGE WHITE

The recognition that the modern Bible School has a place for every one, old or young, has resulted in a great increase in adult membership in many places, north and south.

At High Point, North Carolina, the Bible School has been steadily developing this side of the work for twenty-five years, with the result that of the average attendance of 350 each week, over half are twenty-one years of age or more. The fact that these classes are organized and their leaders and committees assume certain responsibilities for definite periods of time, develops a sense of responsibility and brings better results than when the teacher was expected to do all the visiting and assume the leadership in everything.

All except the Brotherhood meet with the main body of the school when it opens, and once a quarter the Brotherhood and the little children all come together, but our building is too small to make this possible except by careful planning and careful ushering.

Each week in a month the brotherhood has different leaders and these usually give an inspirational talk along the line of the Uniform Lesson. They have a good deal of lusty singing and "pep," after the model of the service clubs. Fellowship is their speciality. The division into teams with captains helps to keep up with absentees. The make-up of the class is varied, ranging from employers of several hundred men to the so-called "down and out"; from lawyers and other college-type men to those who are practically illiterate. These men give generously to the school and also to special appeals. They bring their children to Sunday School, and many whole families have joined the church. The attendance each week is from 90 to 100.

The Elizabeth Fry Class (Philatheas) is made up of women ranging from twenty-five to fifty years of age. They usually have about fifty present each Sunday, and use the Uniform Lesson with a regular teacher. They have been organized longer than the Brotherhood, but recently their organization has become more detailed with its formation into three circles, so that the groups might not be too large to meet in a home. Once a quarter, however, the entire class holds its social gathering together. The members of the circles do much visitation and other kindly services, especially in times of illness and bereavement. A notable achievement of this class is the development of the principle of stewardship, and many members,

many of them workers in mills and offices, give generously and regularly to the support of the church and to other worthy causes.

The third adult group is styled the Junior Elizabeth Fry Class. This is a group of younger women, mostly clerks in stores, stenographers, mill workers, an occasional teacher or student, and a few young matrons. Most of these are loyal members of the church. Through their class organization they have developed initiative, and can arrange for the class periods when the regular teacher is obliged to be out of town. The work is far more successful than in the old way. This class often takes special courses for several months at a time, on teacher training, Friends principles, the study of the Old Testament as a whole, etc. They are careful not to sacrifice good fellowship and the keen interest of a good number to the more intensive and scholarly study of a limited number. The discussion method (with occasional papers from the girls) is used for this group. Frequently substitute teachers are drafted from this class.

Both these women's classes send delegates to Monthly Meeting. Various pieces of philanthropic work are done by all three adult classes and other kinds of service.

(The writer is a member of the Adult Education division of the Five Years Meeting Board on Christian Education, in the interest of which this paper was written.)

## RURAL CHURCH LEAFLETS FOR 1939 AVAILABLE

The 1939 editions of two annual rural church circulars have been published by the joint Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America. One of these is entitled, "Suggestions for the Observance of Rural Life Sunday," May 14, 1939.

The second title is, "Continuing Education for the Minister in Town and Country—1939," which lists 33 special summer schools, institutes, seminars, conferences, etc., of interest to ministers in the smaller communities of the nation. Included are such items as the kinds of courses offered, the cost of attending schools, and suggested curricula for summer schools.

Single copies of these publications may be secured at three cents each (stamps accepted) and rates are quoted on quantities. Inquiries should be addressed to the Home Missions Council, Room 69, 297 Fourth Avenue, New York, N. Y.

Every man lives in a world built up out of his choices.

## COMMUNITY SPIRIT SHOWN AT CLINTON CORNERS

Clinton Corners Friends, of Nine Partners Quarter, New York Yearly Meeting, feel that there are some very encouraging features of the work of their meeting. The morning meetings for worship are well attended, not only by members of the meeting, but by people of the community who are not Friends. The pastor, Norval E. Webb, has consistently emphasized the need for a "Ministry of Friendliness" in the community. As the result of such ministry there has been, during the past three years, an increase in membership. On Sunday morning, March 5, twenty-two new members were received.

There have been some changes made in the work of the young people. The Christian Endeavor, which meets each Sunday evening, is very largely composed of high school age young people. In order to meet the needs of an older group of young Friends a new group has been formed. It is known as "The Young Friends Fellowship Group," and is composed of college age young people, and of young and middle-aged married people. They meet at the parsonage once a month for a fellowship supper. Following the supper there is a short recreational period followed by a discussion period. At the February meeting of this group a committee of four volunteered to contact new families moving into the community and to give to them an invitation to attend the Friends Meeting.

On Sunday morning, March 6, William J. Reagan, Principal of Oakwood School, was present and gave an inspiring message. On the same morning Norval E. Webb attended the Lafayette Avenue Meeting in Brooklyn.

On Sunday evening, March 12, moving pictures of our missionary work in Africa and Palestine were shown. In spite of the deep snow, an appreciative group saw the pictures. The missionary committee served refreshments in the gymnasium after the meeting.

During the winter our gymnasium has been in constant use by a group of young men and boys engaged in the favorite winter sport, basketball. The older group, known as the "Clinton Corners Quakers," has had a schedule of games with independent and Sunday School teams, winning all but three or four of their games.

When our pastor is absent it is encouraging to have a group of young people ready to assume the responsibility for the meeting for worship. One of this group, Richard B. Talleur, has recently been recorded a minister.

Friends en route to the New York World's Fair are cordially invited to motor off the main highway a little way and fellowship with us in our Sunday morning meeting for worship.



## PASTORS OF IOWA ENJOY SHORT COURSE

Iowa Yearly Meeting's annual Pastor's Short Course was held at William Penn College, Oskaloosa, February 27 to March 3. One of the worst snow storms of the winter, on the opening day, detained some who had not yet started before it broke. But a goodly number were present at the first session to hear President Edwin McGrew's cordial welcome given in his usual unaffected and sincere way.

A devotional period was held in the parlor each morning at 7:50, immediately followed by the Bible Hour, led by Herbert Huffman. The topic, "Christian Education," brought by Jeanette Hadley was a daily interest. Other speakers who came before the assembly at least twice were Edgar L. Knight, pastor of the Oskaloosa Christian Church, who spoke on "The Minister as Counsellor and Pastor," and "As Preacher." Marion Nagler, of the College Music Department, gave two messages on Christian home life. Professor Henry Simmons of the Oskaloosa High School staff gave one hour on, "The International Situation Since Munich." President McGrew gave an hour on "William Penn College Today;" Professor Ira F. Heald of Penn, an hour on "Understanding our Young People," and Richard Newby an hour on "The Opportunities and Challenge of Friends."

The evening sessions were addressed by Harold Chance of the American Friends Service Committee, Professor Paul Russell of Penn College and Ermin Perisho, pastor at Lynnville. One evening program consisted of a travelogue by Aloha Baker on "Wild Life of Many Lands," illustrated by moving pictures. Carl Byrd, pastor at Marshalltown, led the closing hour of the Short Course in a devotional period.

To mention thus the subjects before the assembly but vaguely gives an impression of the great uplift of those days spent in comradeship and instruction and inspiration. Not the least of the privileges of the week was that of being in the atmosphere of William Penn College with its fine faculty and student body, the modern equipment and cordial service rendered.

To review early Quakerism and think through together a spiritual worship, the practice of love and honesty and the sacredness of personality with all the democratic ideals set forth by George Fox, strengthened faith and loyalty to the body of which we are a part.

To listen to the portrayal of a way of life as exemplified in the American Friends Service Committee in many places and in a multitude of needs,

sharpened conscience and sympathy for those who suffer.

To sit under a student of present-day world problems and an authority on International Relations, clarified understanding and widened horizons.

The Bible Hour brought refreshing scripture analysis. The Christian Education addresses showed much to be compassed in that field.

The better understanding of young people with heart talks on home life, pointed the way to solutions of many local problems.

No one could have missed the spiritual emphasis on the soul life of the minister which only can fit him for his calling as counsellor and friend of troubled lives and broken homes. Nor the stress placed upon "Jesus, Savior and Lord of Life," who can be lost through lack of fellowship, but who is the Christian's hope in being His personal representative among men.

## NORA WALN AS THE GUEST OF THE PURDYS

Nora Waln, Quaker author of "The House of Exile," and the much-discussed book on Germany just off the press, "Reaching for the Stars," spent some days recently in the home of Alexander and Jeanette Purdy at Hartford, Connecticut, their friendship growing out of the fact of their daughters being roommates at Swarthmore College. At the time of her visit with the Purdy's the Hartford *Times* published an extended interview with Nora Waln in which she commented freely upon present conditions in Germany. Characteristic of her spirit, as shown so clearly in her new book, her observations were conciliatory rather than critical, much as she deplores the cruelties perpetrated by the Nazi regime. Illustrative of this attitude we quote:

"We must all try to love and understand the German people, realizing that they must drink their bitter cup because they did not know how to take civic responsibility. They take it beautifully in small groups, for municipalities. But they had no sense of national responsibility until after the War, and when Democracy was given to them they didn't understand it, and made a license of it.

"There are no fascist nations. There are just nations in the power of men with fascist principles. But there are such men who menace Democracy in every country. They are not peculiar to Germany or Italy or Japan? In everything I write I want to stress that Democracy is the highest intellectual concept man has ever evolved, but that it is difficult to achieve. It calls for individual responsibility and sacrifice. Even in the United States, it is only in its infancy."

## WHY YOUNG FRIENDS WILL MEET AT BARNESVILLE

It seems difficult to believe that it has been nearly five years since the last general Young Friends Conference was held. And what a half-decade it has been! Change has been its very essence. Of practically no sphere of living are we able to speak as not having been shaken to its very foundation. Inroads of State upon Church have inevitably upset the faith of many in organized religion. Standards of justice, which five years ago even, may have seemed secure, are no longer heeded as valid criteria. Some point to a lowering level of morality as being indicative of a decadent society, a society in which spiritual values have been largely set at naught.

To say that a situation is never as black as it is painted is undoubtedly true. Nevertheless, there is sufficient blackness in the world picture of today to awaken us to the urgency of the need for a more widespread fellowship and understanding. There are few among young Friends, who can say that their outlook has not changed, more or less, during these five hectic years. If we are realistic, we shall have to admit that very few can point to an unaltered philosophy of life. This is a matter of natural growth and adjustment, and is as it should be. It is when the extent of the growth is realized, that there is driven home the need for some general assembly in which these developing thought trends may be exchanged and pooled, so that out of such an experience may perhaps come a clearer vision of those ideals we have been wont to call basic, but which have received such a buffeting within recent years.

It is such a purpose as this that the General Conference of American Young Friends can fulfill—indeed, must fulfill. It is to be held from July 28 to August 5, at Barnesville School, Barnesville, Ohio. It is expected that representatives from all over the country will be present, making the opportunity for both group and individual fellowship almost unique in the annals of young Friends activities. American young Friends need this fellowship, this deep understanding of the griefs and joys of other individuals and other groups, as it has never needed it before.

There are vast spiritual resources among young Friends in America, but they are divergent rather than convergent. Here it is that such a conference will have its great and abiding worth—the bringing together and revivifying the spiritual energies inherent in young Quakerism on this continent. Until such a unifying takes place, there is little hope of exerting an influence for good in the areas of conflict of a troubled world.

ALEX HAY.

Westtown School, Pa.



# QUAKERDOM AT LARGE

Professor Algie I. Newlin of the Guilford College Faculty who has been studying at Geneva, Switzerland, for his doctor's degree, successfully passed his examinations this month, the only requirement remaining being the completion of his thesis.

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Because of the unsettled situation involving them, Friends in Syria and Palestine are not holding the regular April session of Syria and Palestine Yearly Meeting. It was announced that the next session has been arranged to take place at Ram Allah in 1940.

\* \* \* \*

Fred and Ora Roberts, who live in Alberta, Canada, not far north of the international boundary line, and who have been visiting relatives in their old home neighborhood of Economy, Indiana, made us a pleasant little visit one day last week. They say they are the only Friends in their part of the country.

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Frank Dorey of Toronto, Ontario, recent graduate of Guilford College, is entering Chicago Theological Seminary, his particular field of study being church social work. Along with his Seminary work he has a part-time job in the Onward Neighborhood House, a settlement located at 600 North Leavitt Street, in an Italian district of the city.

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Philadelphia Yearly Meeting (Arch Street) has a Committee on Church Unity which, in cooperation with the Representative Meeting, has been considering the invitation to the Yearly Meeting to join the World Council of Churches. In its report to the Yearly Meeting, now in session, it sets forth some of the general considerations involved and recommends that the invitation be accepted.

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In an impressive ceremony at the State capital in Topeka on March 16, David M. Edwards, President of Friends University, presented a Kansas flag to Governor Payne Ratner. The flag was purchased by the Kansas Commonwealth Club of which Dr. Edwards has been President for the past year. *University Life* reports it to be the aim of the Club to see that a Kansas flag is placed in every schoolhouse in that State.

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In the booklet presenting the twentieth annual report of the Urban League of Kansas City, Missouri, our Friend Francis Wright, its President for 1938, gives a foreword in which he speaks encouragingly of the progress which the Negro

citizens of the city have made during the past two decades, and of the growing realization generally that for the highest welfare of the community, opportunities must be extended to all for living the fullest possible life regardless of race, religion or political philosophy.

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Paul H. Douglas, Chicago University economist and a member of Fifty-seventh Street Meeting, has shown remarkable vote-getting strength in his campaign for Alderman for the Fifth Ward of Chicago. In the preliminary election he polled the largest vote ever given a candidate for the office in that ward. In a field of seven candidates he gained a plurality of approximately 5500 votes over his nearest opponent, the present incumbent. These two make their final test of strength next week in the election to be held on April 4. The aldermanic elections are non-partisan.

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In its issue of March 3, *University Life*, campus publication of Friends University, observed its fortieth anniversary by presenting many interesting reminiscences and reprints from various numbers of old issues. An intriguing feature of the anniversary number was an article by Charles B. Driscoll, well known New York columnist, one of the most distinguished of Friends University alumni. He relates how the yellow number of the paper, issued during his editorship, was the first "scandal sheet" issued by any college newspaper anywhere. The idea was entirely original, he says, and it was a great surprise to him when it was taken up so wholeheartedly by other colleges and eventually became an annual feature of college journalism. It almost meant his expulsion from college but the way in which the whole town laughed over the sensational number helped the Faculty to see the joke and relax and forgive. Driscoll says that this effort in college journalism led to his first job on a newspaper.

## NEWS OF OUR MEETINGS

Blue River Meeting, near Salem, Indiana, observed the World's Day of Prayer, February 24, with a program in the afternoon. Neighboring rural churches were invited to join with Friends and participate in the service. The attendance was very fine this year. The universal service with the theme, "Let Us Put Our Love Into Deeds and Make it Real," was used with the addition of musical numbers from the different churches. The Monthly Meeting Missionary Committee and a

Committee from the Women's Bible Class arranged for the service and Reba Trueblood, a member of the Missionary Committee, was leader.

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Carthage, Indiana, Friends have chosen Sunday, June 25, as the special day for the celebration of the one hundredth anniversary of the Carthage Meeting. All former members and attenders of the meeting, descendants of charter member families, and especially all former pastors and ministers, are earnestly invited to be present or, failing attendance, to send messages of greeting. Murray S. Kenworthy is the pastor.

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Following the retirement several weeks ago of Charles M. Woodman as pastor of West Richmond Meeting, outside speakers and members of the meeting have alternated in speaking at the Sunday morning meetings for worship. Attendance and interest are being well maintained. Among the non-member speakers have been Alexander C. Purdy of Hartford Theological Seminary; J. Elliott Janney, member of the Faculty of Western College for Women at Oxford, Ohio; and Percy M. Thomas, Field Secretary of the Five Years Meeting. Bishop Paul Jones of Antioch College, Yellow Springs, Ohio, has been asked to speak on April second. At the last session of the Monthly Meeting, Carrie H. Davis was appointed as meeting Secretary for the ensuing months. She has long been doing very effective work in the meeting and her willingness to accept this responsibility is a great encouragement to West Richmond Friends.

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From January 29 to February 1, Pennville, Indiana, Meeting was engaged in evangelistic services under the leadership of Paul Todd of Jonesboro, Indiana, assisted by his wife during week-ends. The evangelist had the cooperation of the members and the pastors, Oscar and Alice Trader, in the intensive work of these two weeks, and a rich reward was given in a gracious outpouring of the Holy Spirit. The conversion of sinners, the reclamation of backsliders and the sanctification of believers were a seal to God's presence and approval of the ministry of the Word given under the unction of the Spirit. Madaline Todd was blessed in the service of song and other helpful ways. Delegations were present at different times from South Marion, Bluffton, Bluff Point, Poplar Run, Cedar and Portland. The organization of a prayer band with Bible Study for the young people has followed the meetings, and a class



for all members in the study of Friends history and doctrines is contemplated.

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Anderson, Indiana, First Friends held a worth while Fellowship Supper recently in the church basement. About 125 members of the Church and Sunday School brought baskets and enjoyed a bountiful supper served by the boys and girls of the high school class. The chairman of the Pastoral Committee, Mahlon Wright, presided and after a short devotional period, introduced the speaker of the evening, Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, who gave an inspiring address. . . . The "Quaker Women" met Thursday afternoon, March 9, with Mary Compton at the parsonage. About forty were present and heard Franklin and Lillian Chant of Farmland, tell us of the opportunities and responsibilities of Friends work in the Tennessee Mountains. . . . The Sunday evening service on March 12 was in charge of our Peace Committee. Reports were given by ten of those who attended recent Regional Peace Conferences at both Fairmount and Richmond.

## MARION FRIENDS PUT ON SECOND INSTITUTE

Members of First Friends Church of Marion, Indiana, recently enjoyed their second series of Sunday evening Institutes. The program consisted of a class period, a lunch and social period and an assembly address, for six consecutive Sundays. Leaders during the class period were J. Ralph Pfister, Editor of Christian Educational literature, Huntington, Indiana; Mr. Guthrie, Secretary of the Y. M. C. A.; Professor J. H. Young of Marion College; Dr. Pierre Fisher, physician of Marion; Percy M. Thomas of Richmond; and Russel E. Rees of Kokomo.

Speakers at the main assembly included Professor J. Raymond Schutz of Manchester College; Professor Millard S. Markle of Earlham College, who gave a travel lecture on Canada and the Smoky Mountains. The Markles were accompanied by Mrs. Luvena Dethridge, Negro soloist of Richmond, who again charmed her listeners by her vocal selections. Dr. John H. Furbay, brother of the First Friends pastor, James R. Furbay, gave an interesting illustrated lecture on native life of Liberia. Milo S. Hinckle spoke on "Making the Church Count." President Thomas E. Jones of Fisk University and wife, Esther Balderston Jones, gave the closing lecture on "Civilization and Jungle Life," also showing pictures of their recent trip through Africa. Margaret R. Parker was also present at the last meeting and spoke briefly of her work in Africa.

## STRANGERS AS FRIENDS WITHIN OUR GATES

East Main Street Friends of Richmond are hosts to a German refugee family. Within the month, through contact with the American Friends Service Committee, they received Dr. Oscar and Marianne Oppenheimer, and their children, Fritz, aged ten, and Klara, aged five.

After the family was comfortably settled in an apartment, we called one afternoon, accompanied by Bruce Hadley, pastor of the First Friends Church. We were cordially greeted by Mrs. Oppenheimer, an attractive young matron of vivid personality. She herself is non-Jewish. The husband and father was not in. A product of three German universities and a Professor of Philosophy, he promptly found an intellectual home on the Earlham College campus where he attends classes in Philosophy and participates helpfully in the classroom discussion. As a Jew, there was no opening for him in his homeland. Fritz was at school which he likes very much. He had come home at noon proudly displaying a one hundred mark he had received on an exercise paper. Black-eyed little Klara was playing around on the fringe of things.

The Oppenheims (meaning people whose home was in Oppen) left Germany about two years ago, finding temporary haven in Holland, traditional refuge for the oppressed. They arrived in New York during the winter where they remained some three months, but were eager to come on west. "I don't like big cities," said Mrs. Oppenheimer.

They have been pleasantly surprised at the physical contour of their new home city and vicinity. Having been told they were going "out west" where the country was flat and monotonous, they were delighted to find this section resembling the picturesque, broken landscape of southwestern Germany from which they came. More important still, they deeply appreciate the spirit in which they have been received. "It is so wonderful," they say, "to have such kindness shown us!" "We so love Richmond," exclaimed Mrs. Oppenheimer. "I am more happy every day."

## SIGNIFICANT EVENTS IN MUSCATINE MEETING

The Muscatine, Iowa, city Monthly Meeting recently completed a School of Missions, preparatory to a special offering for the United Budget on Sunday, March 5. Anna Kitch presented lessons on Palestine each Sunday evening during February, and as Superintendent of Missions in the Sunday School she also gave appropriate talks and object lessons at the close of the Sunday School session.

The final missionary lesson to the Sunday School was given by the pastor, William Kitch. It being his birthday, he stressed the idea of second birth, urging the children to be sure of a second birthday—the time when Jesus came into their hearts.

The morning message on Sunday, March 5, was a missionary theme, "God's Call to Service." The offering more than completed the quota for the United Budget.

Sunday evening a missionary play, "Just Outside the Door," was impressively given. Special music consisted of two solos and selections by a male quartet. Bloomington Meeting Friends were guests for the evening. Following the program a luncheon was served, and at which time, William Kitch was presented with gifts in honor of his seventieth birthday.

On February 26, the morning worship was followed by a fellowship dinner. In the afternoon an hour was given to praise and experience, readings and special duets, in which almost every one present participated.

Many of the Sunday School officers and teachers attended the Training School, February 20-24, sponsored by the County Sunday School Association for Christian Education.

The World Day of Prayer was observed with a union meeting of Missionary societies of the city, with Viola Smith presiding. The African M. E. Choir brought special messages in song. It was a time of marked devotion and a widening concern for our fellow Christian workers was expressed.

## PERHAPS YOU CAN GIVE THIS INFORMATION

Executives of the Ohio State Archaeological and Historical Society at Columbus, Ohio, desire to know if any of our readers have in their possession copies of Osborn's *Philanthropist* and if they would be willing to lend them to the Society for a short period in order that they may film the pages that are missing from their files. They guarantee to take good care of the books while in their possession and will pay postage and insurance, if desired, both to and from. The missing pages are:

Vol. I, No. 26, March 7, 1818, pages 203-4.

Vol. II, No. 1, March 14, 1818, pages 3-4.

Vol. II, No. 19, July 30, 1818, pages 149-50.

Anyone having access to these volumes please communicate with Harlow Lindley, Secretary, The Ohio State Archaeological and Historical Society, Columbus, Ohio.



## FRIENDS BROTHERHOOD IS BULWARK OF STRENGTH

The Friends Brotherhood is a new feature with the Seattle, Washington, Friends, which is drawing men together in a close touch of encouraging friendliness. Meetings are held once a month at homes of the members. In the course of the evening the hostess slips in with some prepared delicacy, which is heralded with joy and acceptable to the inner man. Programs are presented by way of entertainment and instruction, depicting in turn the particular and chosen line of work of individual members.

One evening Wendell Woodward gave a detailed report of the Weather Forecast Bureau and conditions of wind, rain and snow, as a part of his knowledge in giving advance notice from his office at the airport base. Watt Fallis, manager of assembling of parts in a truck concern, proved to his hearers that our city has a worth while plant. At a future meeting commercial art will be the theme, introduced by Herbert Overman from one of our daily papers, and by Kendall Shinn of a cinema screen company.

Bible study is presented by the pastor, D. Reeves Shinn, dealing now with the book of Matthew which is freely discussed. A lesson used about John the Baptist teaches obedience to call of God and individual responsibility. Ideals and beliefs can be lived up to in business transactions, and true Christian living inspires confidence in others with whom we live, so that they can watch our actions and good deeds. It was suggested and quite heartily agreed, that if one does his Christian duty as the spirit directs, God will protect and provide; not always our way, but in such a way that over a period of time one will grow into a fine character, and will be able to spread the Gospel of Christ, even though he does not talk Christianity or preach a sermon. It was revealed that tradition of the past may fail to meet the needs of the present and Christians must meet the changing times in methods but not change the basic laws of God.

Automobiles and trucks are constantly changing in construction, yet they have the hollow tube leading from the engine to the gasoline tank, and that must be kept clean so power can be passed to the engine. Therefore our lives must be kept clean so the power of God can enter regardless of methods.

This Brotherhood movement is as a bulwark of strength in our present church expansion, and it is hoped that this will reflect an added influence in the life of Seattle Friends toward maintaining our principles and extending Christian cooperation throughout our community.

Every experience may be turned to good account.

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## SEATTLE FRIENDS ENJOY AUGUSTUS T. MURRAY

During the week-end of March 11-13, the Friends in Seattle, Washington, were happy to have with them Dr. Augustus T. Murray, Professor Emeritus of Classical Literature at Stanford University.

As Dr. Murray is a member of the Advisory Board of our Friends Center, the Friends Center Board invited him to their dinner meeting on Saturday evening at the "Commons," on the University of Washington campus.

On Sunday morning, Augustus Murray spoke at the Friends Memorial Church. In the afternoon he delivered an address at the Friends Center in the University District on "The Quaker Message." The quarters at the Center are fairly small, and every available space was used to seat the sixty-five or seventy persons who attended the meeting. Twelve came down from Everett meeting; some of the group were graduates of Quaker colleges; others were formerly members of Friends meetings in other places. Still others were persons not Friends, but who are interested in them. Probably half of the group had never before visited our Friends Center.

Dr. Murray's very inspirational address was followed by an interval allowed for discussion and questions, after which tea was served to the group.

On Monday noon, Dr. Murray spoke to a luncheon group composed chiefly of members of the University of Washington Faculty on "Contributions of Greek Thought to Christianity."

## THANKS FOR THE MEMORY!

"American Friend Night" was observed at South Durham, Maine, on March 5. Harvey Jones, the pastor, gave a brief history of the periodical, and several members of the meeting contributed to the program. It was pointed out that our church paper was within the means of every family if they would keep it in mind as a present for Christmas or anniversary.

James A. Coney, Evangelistic Superintendent of the Yearly Meeting of Friends

for New England, brought a vital message to South Durham, Meeting, Sunday morning, March 12. In the evening he showed temperance films, and the pictures of his recent trip to England, and told of experiences there.

## QUAKER BIBLIOGRAPHY AUTHOR PASSES

Richard C. Brown of Moorestown, New Jersey, will be known to many Friends throughout the United States as the author of the Quaker Bibliography, which the Fellowship Council has loaned to many libraries, and from which the office at any time can give to inquirers most valuable information about the general contents of some 800 Quaker Books which were examined and indexed individually by Richard Brown as a labor of love for the Society of Friends.

His death, on March 15, 1939, came very unexpectedly. He had seemed in quite good health until about a week before his decease, which came after a heart attack. A Westtown, Haverford, and Harvard graduate, repeatedly Clerk of Philadelphia Yearly Meeting's Committees on Epistles, inbound and outbound, a Christian gentleman of the first water, he will be missed by many friends and in his home community.

## ALLEN WADE JAY

Allen Wade Jay, son of Samuel and Sarah Jay, was born at Le Grand, Marshall County, Iowa, October 3, 1868, and died at his home near Pleasant Plain, Iowa, February 23, 1939, at the age of seventy years. He was united in marriage to Viola Dillon July 31, 1889, and to this union twelve children were born, ten of whom survive.

He was a life-long Friend and was recorded a minister in 1916. He spent his entire ministry in Iowa with the exception of a few years in Nebraska and Oregon, holding a number of pastorates in scattered places in Iowa. He retired from active service about three years ago but was always ready to preach in the absence of local ministers. His ministry was clear and sound, and brought good



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For catalogue and further information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

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### MIAMI, FLORIDA

Friends Meeting at 11 a. m. on First Days. 15th floor of Dade County Security Building, 1st Ave. N. E. near 1st Street. Friends from every section and others interested cordially invited. Mrs. Ellen Dawson, 312 E. 6th St., Hialeah, Florida, Clerk.

### MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a. m. Meeting for Worship at 10:15 a. m. Pastor, Wendell Hansen, 111 W. 45th Street.

### NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

### SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.  
University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m.; Meeting for Worship, 11:00 a. m.

### WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

results. Surely a good man has passed from us.

Besides his wife and children, he is survived by thirty-two grandchildren, one brother at Nebraska City and one sister at Greenleaf, Idaho.

Funeral services were conducted at Richland by Lauren Phinney, his pastor at Pleasant Plain, and Bessie Franc Brown of Richland. President Edwin McGrew of William Penn College, a boyhood friend, gave the message. Burial was at Richland. His widow, Viola Jay, has since moved to Clemons, Iowa, near several of their children.

### BIRTHS

CUSTER—At Centerville, Indiana, March 13, 1939, to Harvey R. and Elneatta Wissler Custer, a son, J. Leroy.

FERGUSON—At State College, Pennsylvania, February 4, 1939, to John H. and Ruth Ferguson, a son, Richard Bert.

HOSKINS—At Pleasant Plain, Iowa, November 19, 1938, to Seth and Maude Brady Hoskins, a daughter, Helen Frances.

PICKARD—At Pleasant Plain, Iowa, February 16, 1939, to Raymond and Mabel Pickard, a son, Edward Claire.

### DEATHS

MILLIS—At Guilford, North Carolina, December 9, 1938, after several months illness, Ida Eleanor Millis. She was the daughter of the late Dr. Adrian T. and Velna Reynolds Millis and spent most of her life in the Guilford College community, having taught in the public schools for a number of years. An active member of New Garden Friends Church, she was at the time of her death president of the Woman's Missionary Society, Clerk of the Meeting on Ministry and Oversight, for a number of years was Clerk of the Monthly Meeting, and until recently served as Recording Clerk of the Quarterly Meeting. Her intimate connection with Guilford College, from which she was graduated in 1903, will be perpetuated through a bequest to the College, which will carry on the cooperative part she always shared in the work of the institution.

### POSITION DESIRED

Middle-aged Friend desires work as housekeeper or hostess in private home or institution. Write Helen C. Durgin at John Woolman Memorial, Mt. Holly, New Jersey.

### LOCAL MEETING DIRECTORY

#### CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 563.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station; Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 563.

#### CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 216 Donahue Street.

#### DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4485 Decatur St., Telephone Gallup 8577 R.

#### DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

#### LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

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